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"Religion in China."

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THERE have lately appeared two contributions on the so-called "Term Question" in the RECORDER. After the lengthy and somewhat tiresome papers of Dr. Mateer on the "Meaning of the Word Shin," which so far as I can see do not add greatly to our knowledge on a subject that will never be settled for us by the methods he is adopting (parts of his article are enough to make men like Dr. Chalmers and Dr. Faber turn in their graves) it was quite refreshing to read Mr. Stanley Smith's cleverly written and suggestive article on "Religion in China,"* though I do not agree with all he says, and maintain that he did not give us a fair account of what Dr. Legge's and Dr. Faber's views are about "Religion in China."

The subject he discusses—Had the ancient Chinese a knowledge of the true God?—has at once our fullest sympathy, seeing that the Chinese people is the most numerous and one of the most ancient of peoples. The mind recoils shuddering from the thought that generation after generation have descended to the grave without one individual ever having had the thought of God in his mind, or the name of God on his lips.

Mr. Smith, who himself holds that *Shang Te* after all is the best native term for "God" to the heathen Chinese, approaches the question by quoting from Dr. Legge and Dr. Faber, two scholars of the first degree of eminence, to show that they agree that the *Shang Te* of the Chinese classics is the true God. Strongly opposed to the views of these gentlemen he proceeds in presenting the opinion of two eminent *native* scholars, two of China's greatest commentators, one of whom is Chu Hsi, "the prince of literature," and expresses his fear that Chinese scholars and readers of "*the*

* Taken from his book, "China from Within."

Sacred Books of the East" will be misled to believe that the Shang Te of the Chinese classics is *absolutely identical* with Jehovah, God, the self-existent one; and not understand that the identity is only *relative* and the language *approximate*.

No doubt there will be Chinese as well as Christian scholars who will entertain this misconception, but they must not quote Dr. Legge and Dr. Faber for their authorities. These two scholars indeed were seeking to approach the Chinese in a sympathetic manner, telling them that we do not preach to them new gods, but the same whom their forefathers knew and "partly served;"* but they never went so far as to say what Mr. Smith makes them, or at least makes Dr. Legge to say, that "by the sacrifices to heaven and earth certain ancient kings *served Jehovah, God.*" Will Mr. Smith kindly give us a proof that Dr. Legge "*distinctly stated*" the Shang Te of the Chinese classics to be absolutely identical with Jehovah, God, the self-existent one? Here I must break a lance for Dr. Legge as well as for Dr. Faber, to both of whom Mr. Smith has not done full justice. It is quite natural, in doing so, to quote freely from the books of these gentlemen.

Readers of Mr. Smith's article will get from it a very insufficient idea of what these scholars' views about theology and human duty, as gathered from the Chinese classics, are. Summing up his argument he says that both Dr. Legge and Dr. Faber assert that the *Shang Te* of the Chinese classics is the true God—*Jehovah, God*,† and, strange to say, they base that assertion upon one saying of Confucius, to wit, "By the ceremonies of the sacrifices to heaven and earth they served Shang Te."

Now, to begin with Dr. Legge, when we turn to "the Chinese classics" translated by him, we find on p. 268, in vol. I, that he translates Shang Te as usual by the word "God." In his critical and exegetical notes he expressly refers to his "Notions of the Chinese concerning God and Spirits," pp. 50-52, where *full information* on the subject is given; of course not based upon one single saying of Confucius, but upon a most laborious research into the Chinese classics and other sources. Mr. Smith's assertion is then, to put it mildly, very misleading and unjust.

If he had turned where Dr. Legge refers his readers, he would have found that Dr. Legge "*distinctly stated*"‡ that the Shang Te of the Chinese classics is *not* equivalent to Jehovah. How long it is before wrong and preconceived notions die out. Thirty years

* Comp. Faber's "Systematical Digest of the Doctrines of Confucius," p. 50.

† The assertion that the Shang Te of the Chinese classics is *Jehovah, God*, applies only to Dr. Legge.

‡ Comp. "Notions," pp. 32 ff.

after publishing his "Notions," in which he gives this statement, Dr. Legge had to vindicate his views on the theology in the Chinese classics against "Inquirer," who in a letter to Professor Max Müller* contended that in translating *Te* and *Shang Te* by "God," Dr. Legge was hindering the cause of truth. One of the charges which Inquirer brought against Dr. Legge was this: "What Being is designated Thien—heaven—in the Chinese classics? Dr. Legge expresses his *full belief* that the Being thus designated, and which has been the chief object of the Chinese worship since the earliest record, and which Being is still worshipped by the Emperor at the Altar of Heaven in Peking, at the winter solstice, is the true God—is Jehovah." To which Dr. Legge replied: "I will let this account of my '*full belief*' pass in the meantime, only premising here that I have never said that the Chinese character 'Thien' is the same as the Hebrew word 'Jehovah.' I have said that *Te* and the *Shang Te* of the Chinese classics is 'God, our God, the true God.' 'Inquirer' may contend that this is equivalent to saying that Thien or *Te* is Jehovah. Possibly it may be so, but I wish to be judged by my own words and not by another's exhibition of their meaning in his words. *Te* is God, *Shang Te* is the Supreme God, Thien is God under the conception of Him as 'the Great One,' Jehovah is God under the conception of Him as the 'Self-Existent.' The four names designate the same Being, but each tells its own story of Him."† On p. 19 he reminds 'Inquirer' of a paragraph which he wrote and published in 1852, the substance of which he reproduces there, and which I will give in his very words: "I take the declaration in Exodus vi: 2-3 as it stands, without trying to explain it away. To Abraham, Isaac, and Jacob, God was not known by the name Jehovah. Yet they knew the true God, though they had not consciously named Him in accordance with the fact of His self-existence which, I think, and 'Inquirer' also thinks, the name Jehovah asserts. So it is with the Chinese. They know the true God, though they have not distinctly apprehended and expressed His self-existence. As the day-spring from on high visits them, it will reveal it. It is the privilege of missionaries to quicken them to the recognition of it and to testify—each one—to them as Moses was commissioned to do to the children of Israel, 'I AM—Shang Te, the self-existent—hath sent me to you.'"

Will not Mr. Smith in the face of this distinct statement retract his charge that Dr. Legge holds that *Shang Te* is 'Jehovah'? I impute no motive to him for doing so, but let the readers of his paper be aware that all he was entitled to say in giving an account

* CHINESE RECORDER, May-June, 1880.

† "A letter to Professor Max Müller," p. 6 ff.

of Dr. Legge's belief as to Shang Te was, that the Being indicated by that name was the true God.

And Dr. Faber? Has he too based his assertion "that the Shang Te of the Chinese classics is the true God" upon one single saying of Confucius? Mr. Smith quotes from his *Systematical Digest of the Doctrines of Confucius*, p. 48 ff, where Dr. Faber discusses the Term Shang Te. This scholar holds indeed, like Dr. Legge, that the Shang Te of the Chinese classics is the equivalent of (the Christian) God, and he thinks that a great advantage accrues from the term Shang Te for God in preaching to the Chinese. But it simply passes my comprehension how Mr. Smith can say: "This, however, is to be particularly observed, He (Dr. Faber) bases his opinion on *one* passage in the classics, etc."* Did he not immediately add: "A nearer determination of the nature of God, Shang Te, is, according to the sources before us, not possible?" Are there no other sources? Does he not himself mention the "ancient classics" which in the many passages that treat of Shang Te, "contain nothing at all that is offensive to the Christian idea of God," so that the comparison of Shang Te with Jupiter, made also by Mr. Smith, according to Dr. Faber is simply "*absurd*?"†

Mr. Smith must have been aware that we have a *Systematical Digest of the Doctrines of Mencius* as well as of Confucius from the able pen of Dr. Faber, both being translated into English. In his *Systematical Digest of the Doctrines of Mencius* he thus sums up his opinion as to the meaning of Shang Te: "According to these passages from Mencius it cannot be doubtful that the most correct designation for 'God' is *Shang Te*, and by no means (auf keinen Fall) *Shin* (spirits). Shang Te is, according to the few passages in Mencius: (1. The Supreme Ruler who appoints and removes kings. (2). He wills the physical and moral happiness and welfare of men. (3). He is holy, so that no unclean dares to come near to him. (4). However, he is gracious towards the repenting."‡ And he adds: "Against such a theology nothing can be objected, except that it is not exhaustive; however it contains the essential elements of the Old

* D.M. XIX, 6.

† "He is but a Chinese Jupiter," they tell us. It is the one cry which it seems hardly possible to silence. I go with them to the Capitoline hill at Rome, and there is the image of Jupiter sitting in a curule chair with thunder-bolts in one hand and a sceptre in the other. Have ever the Chinese during the 4,000 years over which their history extends, fashioned an image of *Shang Te*? They have not. I read with my opponents, in Greek and Latin books, of the birth and reign and wars and lusts and death of Jupiter. Will they produce *one sentence* affirming anything similar of Shang Te? They have not yet done so. They cannot, I am not afraid to say, do so. Legge, "Notions," p. 32.

‡ The quotations are from the German edition, p. 66 ff.

Testament Doctrine of God." Is this "basing his opinion on *one* passage in the classics?"

As to the passage itself, quoted above: "By the ceremonies of the sacrifices to heaven and earth they served Shang Te (God)," I content myself with the remark that Dr. Legge and Dr. Faber both were aware that two of China's greatest commentators entirely dissented from their views. "K'ang Shing," Dr. Legge in his *Critical and Exegetical Notes* to the Chinese classics says, "took 郊 to be the sacrifice to heaven, offered at the winter solstice; and 社 to be that offered to the earth at the summer solstice. Choo He agrees with him. Both, however, add that after 上帝 we are to understand 后土, 'Sovereign Earth' (不言后土者省文). This view of 社 here is vehemently controverted by Maou and *many others*. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tutelary deities of the soil, *affects the judgment of the sage himself*, that the service of one being—even God—was designed by all these ceremonies." And then he refers us to pp. 50-52 of his "Notions of the Chinese concerning God and Spirits," where Choo He, "the prince of literature," is dealt with according to his merits,* and where he gives further proof that the argument for two sacrifices rests chiefly on passages in the *ritual of Chou*, late in date and of inferior authority,† whilst the argument *against* it rests on the earliest account of religious worship which we have in the Shoo King, when it is said of Shun (B. C. 2230), "He offered the corresponding sacrifice to Shang Te." It is true *this very first passage* where Shang Te occurs in the classics, shows that the truth concerning God had been perverted even in this early time, as the whole passage runs: "He (Shun) offered the corresponding sacrifice to Shang Te, presented a pure offering to the six honoured objects, looked forwards and worshipped the hills and rivers, while he universally included the host of *shins*." These superstitious elements in the religion of the ancient Chinese, induce Mr. Smith to exclaim: where do we then get "*pure monotheism*?"

Here again I might ask, did Dr. Legge or Dr. Faber ever assert that the religion of the old Chinese was "*pure monotheism*?"

* Comp. also "Notions," pp. 16-22.

† If the Chao-li or *Rites of Chou* (周禮) had existed at the time of Confucius, we might with certainty expect some quotations from them, as Confucius had a great predilection in that direction. The same applies to Mencius. Even Choo He, who was fascinated by its really absurd ceremonial and imagined it must have come down from Chow Kung (he died in B. C. 1105), was obliged to confess that Mencius could not have seen it. Com. "A Systematical Digest of the Doctrines of Confucius," by Dr. Ernst Faber, p. 25, and the Systematical Exposition of Choo He's Doctrines (性理大全).

Dr. Legge speaks of "*original monotheism*" of the Chinese, of a "*monotheistic element*" in the religion proper of China down to the present time; he finds a connection between the monotheism and long subsistence of China, but in vain I look for a statement calling the religion of the ancient Chinese a "*pure monotheism*." On the contrary, on p. 33 in his "Notions" he distinctly declares: "Their religion is now what it was four thousand years ago, *I do not say a pure monotheism*, but certainly a monotheism, and the God whom they worship, we learn from His attributes, is the same whom we adore, as He has been pleased in much larger measure to reveal Himself to us." And is this not true? I must confess that I am surprised that Dr. Legge's holding Te and Shang Te to be denominations of "God, our God, the true God," and his maintaining that the superstitious worship of a multitude of spirits does not obscure the original monotheism of the Chinese, awakes a tumult of opposition in so many quarters. According to Mr. Smith and perhaps the majority of missionaries, the religion of China is a polytheism in the worst sense of the word.

But how can a religion be called a polytheism, strictly speaking, which acknowledges one perfect Being, who is, above all, the maker and the ruler of the universe? * There are 175 instances in which the word *Shang Te* occurs in the Chinese classics. Only one of these refers to human rulers and all the rest to the Supreme Ruler of the world; and in only one instance of the latter class is anything said complainingly or disparagingly of the Highest Being, which querulous expression is, however, immediately suppressed and the opposite view given. In no case do we find *Shang Te* exhibited under any figurative representations; indeed we are warned against confounding him with the images in the temples; while the Supreme Ruler is declared, again and again, to be distinct from the visible heavens. He is represented as an intelligent providence, hearing the prayers and knowing the hearts of men. The Shi-king gives him an almost Hebrew personality, as surveying the world, seeking out men for rulers, giving counsels to King Wên and praising his virtues. He smells the sweet savour of sacrifice; he is looked to for aid in trouble, makes and unmakes kings, is the bright and glorious

* We German missionaries belonging to the Basel, Berlin, and Rhenish Missionary Societies and of the "Allgem. Protest. Missionsverein," who *altogether* agree with Dr. Legge and Dr. Faber in using Te and Shang Te for God in our teaching, our translations, our tracts and commentaries, and who never swerved for a single moment from doing so; we do not shrink, as perhaps others do, from being charged with not holding orthodox views when we contend that the view of a primitive monotheism in China is more than any other in accordance with the testimony of the Bible. Notwithstanding the long list of authorities for the "polytheism" or even "atheism" of the Chinese, a list including such names as Leibnitz, Bayle, Constant, Panthier, Barthélemy Saint-Hilaire down to Dr. Mateer, nothing can be more palpable than that the religion of the ancient Chinese is monotheism.

Ruler of the world. All the good kings adore him, and after death ascend and descend in his presence. Almighty, he hates no one. He is the spirit of heaven, the author of men's moral nature, the source of just retribution and of all earthly blessing.

Such is the view given us in the Chinese classics of Shang Te. At the same time we find the truth concerning God and His worship perverted even in the time of Shun as we have seen. And the superstitions of later ages have gradually corrupted the original idea attached to Shang Te and applied the name, with various additions, to different deities, the creatures of their own imaginations, to whom they have erected temples, dedicated images, and appointed birth and feast days; but these are as different from him whom the ancients worshipped under the title of Shang Te, as the Jupiter of the Romans is from Jehovah, the God and Father of all. We may deplore, as we do, this blending of error and truth in the religion of the Chinese, but we are not entitled to call it simply polytheism. As little as we deny a *monotheism* to the ancient Arabs in spite of their manifold polytheistical practices, so little can we deny "original" or "primitive" monotheism to the Chinese. It is not possible that the nation should have subsisted so long without the monotheistic elements in their religion. Its ancient and modern holding to the doctrines of one only God has been as salt preserving its parts from corruption and crumbling away.*

I have compared the Chinese with the ancient Arabs. There is another consideration to which Dr. Legge directs our minds. He calls the Chinese "idolaters as the Roman Catholics are idolaters, but we may not call them polytheists any more than we should apply that name to those others,"† which certainly is not far from the truth.

"Indeed the analogy between the religion of China and that of the Papal church is very striking, and we account for it only by the fact that the great outline of the worship of heathen Rome was adopted by the so-called Christian church. In his scheme of the Pagan, Papal, and Christian churches, under the division of the objects of worship, Dr. Laune says concerning the second: 'Besides the Supreme God, Jehovah, the governor of heaven and earth, whom they pretend to worship, they have divers inferior deities, gods and goddesses, whom they divinely worship; *Diva* or *Sancta Maria*, the queen of heaven and mother of God, with *Divus Petrus*, St. Paul, etc., to whom they, as their *numens*, or intercessors, build temples, erect altars, and dedicate feasts; they have also tutelar and

* It goes without saying that the peculiarity of its geographical position, its principle of filial piety and other things have also much to do with China's long subsistence.

† Comp. "Notions," p. 57.

ethereal gods and goddesses to be applied to by several vocations, cities, families, orders, sick persons, as *Divus* or St. Nicholas, for the mariner; St. Windoline, for the shepherd; St. John Baptist, for husbandman; St. Mary Magdalene, for the courtesan; St. Hubert for the huntsman; St. Crispin, for the shoemaker, etc. The city country, family, and physic gods are innumerable: St. George, for England; St. Dennis, for France; St. Michael, for Germany; St. Mark, for Venice, etc.; gods almost for every disease besides the god-making power that is in the Pope and cardinals to canonize what deceased worthies they please, and to appoint them temples, altars, orders, and festivals.*

"Nearly every point in this description is applicable to the religion of China. The supreme God is the same, 'the governor of heaven and earth;' it acknowledges a queen of heaven, without adding to that title that she is the mother of God. There are multitudes of saints and worthies to whom temples are built, altars are erected and feasts dedicated. There are also tutelar or ethereal spirits applied to by several vocations, cities, families, orders, and sick persons, and with the Emperor rests the power of adding to the number of these and appointing them temples, altars, and festivals as he pleases. All these saints or worthies and spirits, we may, if we please, call the gods and the inferior deities of China. But the Chinese themselves have not done so. They call things by their proper names. They have never debased their name for God as *Elohim* was debased. It is strange to deny, because they have not done so, that they have no such name; as if there could not be monotheism without polytheism. It appears to me equally strange to seek in the fact of their *worshipping* many other beings, whose subordinate position their words of worship continually set forth, a proof that the *One Supreme Being* whom they adore cannot be truly and properly God."†

Dr. Legge's belief that the Chinese have not given the name of God to the spirits of the sun and moon and other heavenly bodies and of the various parts of nature, nor (excepting in a few questionable instances) to the departed heroes and sages whom they reverence, in short that they have not confounded them with Him who alone is God, will cause great surprise and perhaps even indignation with many. They will at once refer me to the fact that the term Shang Te has been applied to various idols; here to Yuh-hwang (玉皇), there to Huen-t'ien (玄天), and again to Kwan-kung

* Th. Trede in his book: *Das Heidentum in der Römischen Kirche*, p. 317, gives us another catalogue of tutelar saints and patrons, which the *Spanish* people is favoured with and to whom they pray.

† "Notions," p. 57 ff.

(關公), and prior to these to the five *Tes* (五帝). Were these not really deified? Was not the great name of God given to them? Yes, "just as *Elohim* was employed away from Him, who alone is *Elohim*; here we have *Shang Te* employed away from Him, who alone is *Shang Te*." The subject of the five *Tes* and other *Tes*, however, deserves a careful handling as Dr. Legge says. And he has entered into a most painstaking inquiry about them, the results of which are given in his "Notions of the Chinese concerning God and Spirits" from p. 43-50. I give just a summary of it, leaving the reader to look for the proofs *in loco*. According to Dr. Legge (and this view is corroborated by Dr. Faber, Dr. Chalmers and others) it can be taken for granted that the five *Tes* were unknown to the ancient literature of China and an invention of the *Taou* sect. Catholic writers' statements concerning them have been proved quite incorrect. So far from their being worshipped religiously as *Shang Tes* by all the dynasties previous to the *Ming*, they were not worshipped as such at all before the dynasty of *Han*. The historians of *T'ang* and other dynasties had emphatically condemned the corruption of the ancient worship by the reverence done to them. All this makes it still more evident, if possible, that *Shang Te* stands forth in the religion of China "without equal or second," the only *independent ruler*, whether in heaven or earth.

To bring my paper to a conclusion I will confine myself to examining what Mr. Smith says about the practice of the emissaries of Rome. He says: "The Roman Catholic church in China has absolutely rejected the terms 'Heaven' and '*Shang Te*' as predicating God." It is quite true the Roman Catholics in China have absolutely rejected *Shang Te* for about two hundred years, but we all know that they were under obligation to obey a Papal bull, which is not binding on us Protestants.

Their practice has been prescribed to them by a decree of Pope Clement XI. in 1704, the part of which bearing on the subject in hand is as follows: "That since in China the most high and good God cannot be named by the names given to Him in Europe, we must, to express our idea of Him, employ the words *Thien Chu*, that is, 'Lord of heaven,' now for a long period received and approved by the missionaries and the faithful in Christ; that the names *Thien*, 'Heaven,' and *Shang Te*, 'Sovereign Emperor,' must be absolutely rejected; and that for this reason it must not be permitted that tablets bearing the Chinese inscription 'King *T'ien*,' 'adore heaven,' should be placed in Christian churches, or retained there for the future, should they have been previously so placed."

"You are aware," Dr. Legge in his above quoted letter writes to Professor Max Müller, "that this decree was issued in consequence

of bitter and long continued controversies among the Roman Catholic missionaries on the meaning of the Chinese terms; the Jesuits principally on one side and the Dominicans and Franciscans on the other." Before the decree appeared, P. Regis and the other translators of the Yê King, in a note to a passage in that classic, said: "The expressions Thien 'hi Chu Tsai, 'Lord of all things,' and Thien Chu, 'Lord of heaven,' all of which the Christians use, are, we may say, synonyms of the name Shang Te. If the word Shang Te is now so improper because of the abuse (as some in Europe have said) of the materialising philosophers of the Sung dynasty, the expressions 'Lord and governor,' 'Lord of heaven,' are no better."*

"You will have observed," Dr. Legge continues in his letter to Max Müller "that in the decree of Clement XI, Shang Te appears as meaning 'Supreme Emperor.' Here was the mistake of the Roman Catholic missionaries. They found the emperor of China called by the title of Hwang Te, 'great (or august) Te.' They do not appear to have considered the facts that that title was first employed by the tyrannical sovereign of Khin in B. C. 221, and that Te had been used in the sense of 'God' more than 2,000 years before this unwarrantable assumption of it. As if the facts in the usage of the name had been the reverse of what they were, they supposed that its primary meaning was emperor and not God.† If they had clearly apprehended its true meaning, as I have so often and strongly insisted on it in this letter, I believe they would have been saved from the controversy about terms which embittered their relations among themselves, embroiled them with the Emperors of China, operated disastrously to check the progress of their missions, and entailed the discording views which now keep the Protestant missionaries in different camps. We should never have heard of the 'term question,' and *they* would not have attempted to evade a difficulty of their own fancying by a device unworthy of the scholarship by which many of them were distinguished. I suppose the 'still small voice' of truth was drowned amid the clamours of bigotry."

Certainly the authority of the Roman Catholic church ought not to be adduced by Protestant writers as having some weight in

* "That the Jesuits who were the only members of the church in their day acquainted with the facts, should with one exception have maintained that the Chinese worshipped a personal God, is as natural as that *the Church in its supreme ignorance* should have decided against them," Johnson, *Oriental Religions*, China, p. 726.

† That Shang Te means the "Supreme Ruler" is admitted on every hand. But that Dr. Legge maintains, and proves it, that the radical meaning of the name Shang Te is the same with that of the name of *God*, some readers may not be aware of. Compare his "Notions," p. 111 and his "Letter to Prof. Max Müller, p. 5 ff.

deciding the question before us, I can well conceive how she, having lost the term for her own use, should be glad to bring Protestants to the necessity of adopting that which has no validity but what it derives from a Papal constitution. But "distant be the day when the Bible Society which has been described in Papal Bulls as 'strolling with effrontery through the world,' shall go to the Vatican, and, as if there were not 'a wise man, or a man able to judge' among all the Protestant missionaries in China, receive from thence the term which it is to sanction in the Scriptures that it publishes for the millions of the Chinese."

"Timeo Danaos et dona ferentes."

Divie Bethune McCartee, M.D., Pioneer Missionary.

A Sketch of his Career.

BY HENRY WILLIAM RANKIN.

THE career of Dr. McCartee exemplifies, in its range, all of the principal kinds of work likely to be done by a foreign missionary; as it also shows the international functions and uses that often make a missionary the most indispensable nexus between the Orient and the Western world. Of Scotch and Huguenot ancestry, the eldest son of the Rev. Robert McCartee, S.T.D., a Presbyterian clergyman, he was born at Philadelphia, January 13th, 1820, and died at San Francisco, July 17th, 1900. He was descended in the fourth generation from Isabella Graham, prominently identified with the beginnings of organized charity and missionary enterprise in New York. His mother's brother was the Rev. George W. Bethune, D.D., of Philadelphia and Brooklyn, and the Reformed Dutch Church, who was greatly admired for broad culture, rare eloquence and a noble and winning personality; and famous for his edition of *Walton's Angler*.

Divie Bethune McCartee was graduated in medicine at the University of Pennsylvania in 1840. On October 6th, 1843, he sailed for China under appointment of the Presbyterian Board as a medical missionary. He reached Hongkong February 19th, 1844, and his destination at Ningpo, July 21st. He was the first Protestant missionary to make a prolonged residence at Ningpo, where he founded the Presbyterian Mission; and with some absences, that city became his principal home for twenty-eight years, or till 1872. There on February 1st, 1853, he was married to Miss Juana M. Knight, who the year before had gone to China as the first unmarried lady commissioned by the Presbyterian Board. She

survives her husband, and always in every place has exerted the influence of a well-educated, refined and beneficent Christian gentlewoman, a true missionary and wife.

An *Old Testament Bible History* compiled by her and edited, translated and published by her husband in the court dialect in 1865, is still used as a text-book. It has been mentioned in a number of the CHINESE RECORDER as one of the two books that are read in every province of China.

Nearly four months, December, 1861, to April, 1862, Dr. McCartee spent in Japan with the very earliest group of Protestant missionaries there, Drs. S. R. Brown, Jas. C. Hepburn and D. B. Simmons, who were living then at Kanagawa; the first two of whom he had known long before in China. Dr. McCartee was the first Protestant missionary to live in his own hired house at Yokohama. Dr. Verbeck was then at Nagasaki, and the first U. S. Commissioner, the Hon. Townsend Harris, was the only foreigner allowed to reside at Yedo, as the *city* then was called. This short visit, made for health, was not thrown away. At this time Dr. McCartee secured the first set of matrices ever cut for a font of the Japanese Hiragana characters. These were cut, or obtained, by a Japanese scholar, at the risk of his life, for Dr. McCartee, on a ruled block of yellow box-wood which the latter had taken to Japan for this purpose from the superintendent of the Mission Press at Shanghai. Dr. McCartee, by his knowledge of the Chinese written characters, had been able to communicate with this Japanese scholar, who in turn was anxious to learn English; and had given him several lessons in English and other helpful intercourse every week. The Japanese scholar was particularly ready to show his appreciation of this favor; and, just before Dr. McCartee left the country, came to him at night, disguised, and without his swords, to deliver to him the completed block; saying that it might cost him his head if he were discovered. The block was taken to Shanghai, where the types were made, although for some years longer it was dangerous to circulate in Japan Christian literature in the native language. But a tract which Dr. McCartee had composed in Chinese in 1851 was translated by Dr. Hepburn into Japanese; and, as Dr. Hepburn says, it was secretly cut in blocks in Yokohama, carried over by him to Shanghai, where 5,000 copies were printed at the Presbyterian Mission Press and taken back to Japan in 1867—the first Protestant Christian tract in Japanese. In the three countries and languages of China, Japan and Korea, it has now had an immense and influential circulation. Its latest revision at the hands of the author was made in Japanese in the year 1890, and is called *Makotono Michi*. It forms

"An Easy Introduction to Christianity," and is a little classic of its kind.

For about three years—1862-1865—Dr. McCartee did pioneer work in Chefoo, and there aided Dr. Corbett, who arrived later than himself, in organizing the first Christian church of that place. One prosperous church Dr. McCartee organized after this in Ningpo, chiefly by his own efforts; and with it to the end of his life retained a vital and fostering connection. But during all of the twenty-eight years—1844-1872—he was chiefly employed in medical and evangelistic work, although he also accomplished much literary work in Chinese, composing, editing or translating not fewer than thirty-four books and tracts of a religious and educational sort, of which a bibliographical list is given in Wylie's *Memorials of Protestant Missionaries to the Chinese*.

Besides this he often acted as U. S. Consul, or in consular employment at Ningpo, Chefoo and Shanghai; and several times he successfully effected diplomatic work of unusual delicacy and importance and juridical work in the Mixed Court at Shanghai. He held that his calling as a missionary did not absolve him from his obligation as a citizen of the United States; but every commission that he received, and they were many, was wholly unsolicited by himself, and so soon as he properly could he always relinquished his civil appointments. In 1861, when the Taiping rebellion was at its height, he accompanied Flag Officer Stribling and his small squadron to treat with the rebels at Nanking. And largely by his courage, tact, and knowledge of the native ways and languages, he secured personal access to their leaders, and from them a sealed guarantee of protection for all Americans against violence from the rebels and for all natives in the employ or care of American citizens. By these terms a few months later in Ningpo many native Christians and their relatives, who had been held as prisoners, were released from duress and much impending massacre was prevented. But for Dr. McCartee's part in the stipulations presented these would have called for nothing more than the protection of Americans engaged in trade.

Again in 1865, in the capacity of Consul at Chefoo, he effected the settlement of a dispute reported by the U. S. Minister Burlingame in the *U. S. Foreign Relations for 1866* as one of the most difficult cases for diplomatic action he had met with. In 1872, at the request of Consul-General George F. Seward, Dr. McCartee acted as interpreter and U. S. Assessor in the Mixed Court at Shanghai. At that time a Peruvian vessel, the *Maria Luz*, with 300 Chinese coolies on her way from Macao to Peru, was driven by a typhoon into the harbor at Yokohama, where the coolies appealed

for rescue. The cruelties practiced upon the Chinese at the Chincha Islands were well known, and the Japanese authorities intervened. Dr. McCartee represented to the Taotai of Shanghai that the Chinese government should not allow these 300 men to remain a charge to the Japanese. The Taotai was thus led to memorialize the Viceroy, who appointed the Chinese Judge of the Mixed Court, together with Dr. McCartee as advisor, to proceed to Japan and receive the coolies. This was the first time in centuries that an envoy from China had been sent to Japan; and this event not only ended the nefarious traffic which had gone on for years, but it formed the beginning of modern diplomatic relations between those countries. The Japanese authorities treated them with great distinction, and the mission was successfully fulfilled. After the safe return of the coolies Dr. McCartee received a gold medal and complimentary letter from the Chinese authorities.

In that year of 1872 Dr. Guido F. Verbeck was advisor to the Japanese department of education and director of the institution which formed the incipient University of Tokio. Dr. McCartee had become acquainted with him ten years before at Nagasaki, and the two men had then entered upon a friendship which ripened until the death of Dr. Verbeck twenty-six years later, 1898. It is said of Dr. Verbeck by his recent biographer, Dr. W. E. Griffiths (p. 21) that "he had no one very close intimate among his friends." An exception, however, must be made for Dr. McCartee, for these two veterans during their later years were peculiarly congenial and affectionately intimate, as their respective families can readily show.

At the instance and by the persuasion of Dr. Verbeck, Dr. McCartee received and accepted at this time an appointment as professor of law and of natural science at the university of Tokio. So ended his first twenty-eight years of service, mostly given to China, and so began a second twenty-eight years of service, chiefly devoted to Japan, although this later period still included some of his most important work for China. He held this university position for five years, doing much besides for the organization of the library, the collections, botanical garden, and the Tokio girls' normal school. All of this labor gave entire satisfaction to the Japanese government and received abundant evidence of its high appreciation.

In 1877 Dr. McCartee resigned his position and returned for six months to Shanghai, where he was called to discharge the functions of Vice-Consul General, U. S. Assessor of Mixed Court, and director of mails in the Consulate. It was during a difficult exigency of the Consulate that he held this post, resigning it when the exigency was past. With the extreme regret and highest

encomiums of Consul-General G. Wiley Wells he was released in November, 1877, to become Foreign Advisor, with the rank of Secretary, to the first Chinese Legation in Japan. It was probably not a little due to his own influence that this Legation was established at that time. There were two envoys connected with it—a Minister and a Vice-Minister—of whom the second had been a Ningpo merchant and for years a pupil and friend of Dr. McCartee. He was a man of ability and enterprise, greatly interested in foreign sciences and in the renovation of his own country. He became an officer in the imperial service and maintained with Dr. McCartee a correspondence during the latter's residence in Tokio. Dr. McCartee regarded him as a fit man to introduce as a Chinese embassy to Japan, and told him the Chinese government ought to have a representative in Japan, and that he should obtain the appointment of Consul-General. This man had not hitherto been of high official rank; but he successfully urged the matter upon the attention of his superiors, and this led to the establishment of the embassy with which he was sent as a Vice-Minister. Immediately on receiving this appointment he sought out his old friend, Dr. McCartee, then at the Consulate in Shanghai, and urged him to accompany the embassy as Foreign Secretary and Advisor. With the reluctant consent of Consul-General Wells, who did not like to part with him, and the urgent solicitation of U. S. Minister Bingham at Tokio, who regarded Dr. McCartee's appointment to this post as most auspicious for the interests of three governments, the position was accepted.

During his incumbency of this office occurred a serious dispute over the respective claims of China and Japan to the Loochoo Islands. General U. S. Grant had reached Japan from China and had been asked by Li Hung-chang to mediate in this controversy. He spoke of this to Dr. McCartee who, as chairman of the Reception Committee organized by American residents to meet General Grant, was thrown much with the General during his sojourn in East Japan. General Grant said frankly that he was not sufficiently acquainted with the history and geography of the Loochoo Islands to act as arbitrator in the case. But Dr. McCartee had thoroughly studied all the maps and native literature of the subject, both Chinese and Japanese, that he had been able to collect with a year's search. He suggested to General Grant the basis of compromise which was afterward proposed by the government of Japan. The Chinese then were not ready to accept it, and lost the whole of their claims; but the offer was the best that Japan could then have been induced to make. Dr. McCartee also published anonymously in the *Japan Gazette* a series of letters entitled *Audi Alteram*

Partem, which occasioned much surprise and exerted much influence by their exhaustive treatment of the subject, although it was some time before their author was known outside of the Chinese Legation. These were republished as a pamphlet, and were also translated into Chinese, and form an important contribution, based on original sources, to the political history of the countries concerned. While connected with this embassy Dr. McCartee did all the translating into Chinese character of the Japanese, French, and English documents which the embassy handled; as in 1862-63 he had completed the Bridgman-Culbertson version of the entire Bible into Chinese by translating directly from the Hebrew text the book of Jeremiah's Lamentations. For his services in the Legation the Chinese government gave him the permanent rank of Honorary Consul-General and other marks of unusual favor; only wishing that these services might be retained. But in May, 1880, Dr. McCartee resigned this position and returned to the United States. Here he remained seven years, attending to the education of a ward, writing for a projected edition of Appleton's Encyclopedia, acting for some time as American secretary to the Japanese Legation in Washington, giving expert assistance in arranging collections at the Smithsonian Institution, and all the time keeping up his Japanese studies and interests.

In May, 1887, he spent a summer in Japan, then a year in Amoy engaged in missionary work at his own charges, and then six months in the same manner at Kobe. In April, 1889, he accepted reappointment under the Presbyterian Board, a connection interrupted since 1872, and spent ten years in Tokio as a member of its East Japan Mission, teaching, aiding in church work, making evangelistic visits to hospitals and prisons, writing and translating into Japanese several widely influential tracts. During the most of these ten years he was also engaged upon a critical and exegetical work dealing more especially with the Chinese characters employed in the Japanese versions of the New Testament. This was left nearly completed at his death; and as Dr. McCartee was practically familiar from his youth with Hebrew and Greek, was a good scholar in the Japanese written language, and as a sinologue was unsurpassed, the presumption is that this unfinished work would still, with proper editing, prove invaluable to the scholarship and Christianity of Japan, unless by some unhappy accident the manuscript has been lost.

His illness began August, 1899. In October he sailed for San Francisco to find a milder winter and make a final disposition of his affairs. Here he rallied and accomplished this purpose, but died July 17th, 1900, in his eighty-first year, a pioneer missionary

who had been "made all things to all men." (I Cor. ix: 22.) It is fortunate for all who are interested in either the history of Christian missions, or the transformation of the Far East, that this admirable and eventful life is not left wholly unrecorded. Dr. McCartee was strongly averse to autobiography, but for twenty-five years he had been repeatedly urged by different ones to commit his memories to writing. As a last resort all the members of the Tokio Mission with which he was connected, by formal and unanimous resolution, entreated him to undertake this labor; and two years before his death he set about it with a most felicitous result. Having the constant encouragement and efficient aid of his friend, Mr. R. S. Miller, of the American Legation at Tokio, he completed his personal narrative to the year 1880, at which time he passed his sixtieth birthday, left the Chinese Legation and returned to the United States, thus covering all of his more vigorous years. So far the book was nearly ready for publication when it fell to the lot of the present writer to bring the story to its proper close and sum up the values of the life portrayed. With this done, the volume, it is hoped, will be shortly issued.—From *The Evangelist*.



Student Training.

BY REV. WILLIAM ASHMORE, D.D.

THE present writer has a few things to offer. Yet the theme is an awkward one to handle. People have their own ideas, and nobody cares to edge himself forward to appear in the light of a guide to the blind when the blind can see better than he can. But the subject is vast and varied. There is a deal to be said, of one kind and another, and odds and ends of experience and suggestions from all quarters are likely to be welcomed.

There are many of us employed in student training. That kind of work has always been important, but never so much so as now, partly because there are more of them to be trained, partly because of the improved quality of the raw material coming forward, partly because of the demand for a higher grade of workmen, and partly because of the mightily influential place they are to occupy among the regenerative forces of China.

In what is now to be said consideration is limited to theological students simply, because the writer has been dealing with that class only; he must add, on his own behalf, that he is not now proposing to speak of *attainments*, for that would leave him a meagre domain, but of *growing discernment of increasing needs* which

opens a wide vista before him, through which is a path he desires to travel along with others. Standing on the threshold we deal only with threshold topics; our students' class at Swatow the past season has had a general attendance of about twenty-five per day, though the full roll includes about forty. This "class" has been in existence for many years, being taught by one or another of us in the mission. But as its numbers were few, and its members were backward, we did not think to claim for it the dignified name of a "seminary," lest people should think of us above what they might see us to be. So we only spoke of it as a "*training class*," a class which did the work of a seminary without the name. When it comes to twenty-five students diffidence may be laid aside. We hope that this coming fall we shall start out with an organized staff and an arranged curriculum. It was the daily contact with these twenty-five young men, and a close study of them as they recited, and exhibited their mental and moral peculiarities, that old thoughts of many years' standing gathered intensity of conviction and now find partial expression here.

I. *The importance of a teacher being able to worm himself into sympathy with the inner experience of his students.*

Of course that is hard to do. We are at a great disadvantage with each other. We have been brought up differently. We look at things at such different angles of vision. There is a Western man's sturdiness of moral fibre and an Eastern man's flabbiness of fibre yoked up and often working unequally, as in the ploughing of the ox and the ass together, which was forbidden by the law. Must we lower the Christian standard? No. God does not lower His standard of requirement, but He does make a deal of allowance for human feebleness and imperfection. While we want the convert to aspire to our standard we need to know how to make allowance for his backwardness. Our Christians are hardly judged, at times, not only by the outside world but even by ourselves. They will do queer things, utterly inconsistent with a Christian profession. We have heard them denounced as hypocrites, callous and heartless hypocrites, practising on the credulity of credulous missionaries. Some missionaries are too "easy of ear," but others are not; the most of them are not; what makes them appear otherwise is the largeness of their charity and the elasticity of their hope. These poor fellows are having an uphill time of it. Almost everything is working against them; easily besetting sins abound; weights cumber the man that starts out to run, but finds himself with stiffened joints lapsing into a lagging walk. Others begin to doubt him, and he already doubts himself; he has stumbled and fallen a dozen times already. Like Ephraim he loses heart and

hope. It is of no use he says "I have loved idols, and after them I will go," "Let me go and drop into the pit." But I can't let you go. What I am here for is to hold on to you. Suppose you have fallen a dozen times. Up! Ask God's forgiveness and try again. That is the true position to take by a mature spirituality taught in the school of Christ. It may be the man is a deceiver, and is rotten through and through, but then again he may not be. There may be ten chances against him and only one in his favor. It is that one chance that decides "the Amen, and the faithful witness." So long as the Lord beckons the poor man to come on, so long will the missionary help him scrape off the mud of his wallow and stagger on another stage. He looks for signs of a little sincerity inside the man's innermost heart, and if there is a little, only a little, real, genuine sincerity he will as God once said: "Remember the love of their espousals." He will feel impelled to work over his erring brother as a man fans a dying ember on the hearth, as a faithful physician toils to resuscitate a drowned man. God has started me on my way when I have stumbled seventy times seven times. Let the skeptical jeer, but I will try again. The missionary who takes this way is not a *dupe*, nor is he *hoodwinked*; he is taking his chances, but he is trying if by any means he can save some.

This may seem to be like an apologetic; it is explanatory and vindictory, but not much of an apology is intended. But no matter, be it so. The missionary teacher cannot do a better thing for himself and for his pupils than to succeed in getting into the inner circle of their thoughts, when they will use a little *abandon* in the expression of their opinion. It is worth while trying for and working for. It is that inside Chinaman that we want to get at. We ourselves are less reserved and formal in our shirt sleeves than in a dress coat and a silk hat. Only we must not be "snubby" when we see little peculiarities we do not like. Patience with them! patience, and gentle tactful dealing with their infirmities, which in their moments of confidence they allow us to see, and we shall help them to amend; and they will think they did it all themselves, which is a great gain.

II. *It is important to find out just what a student believes, and how much he believes, and why he believes it, as an essential preliminary in working in him that deep and extreme conviction that he will need to have, if he is to be a leader and a man of power.*

But people will ask, Is he not a believer already? If he is not why take him into the class? True enough. If he is not *ostensibly* an honest *believer* we would not take him into the class.

The mere fact of baptism does not count for much of itself. But now, the kind and the measure of that faith he professes, is a matter of vast moment. A man may declare a conviction. The point is, How clear and definite is that conviction, and has the man not only got a conviction but has the conviction got him? It was not Peter himself that made the rock, but it was the truth in Peter. Peter in the truth and the truth in Peter together made bed rock and living rock. It is all important at the very start to know what each student thinks of Christ and what relationship he considers as existing between himself and Christ. His ideas may be vague, and they may be mixed and muddy. If his idea is that he is merely changing off a Chinese sage for a Western sage he is all wrong. Work done on him with such opinions will be building on sand. A professed Christian he may be, and a preacher he may become, but a man of power he never will be. We put this point forward in the forefront. The missionary teacher needs to study his man and know his man, and to build up his man in this primal particular. The work is not done in a day, nor in a month, nor in a year perhaps. If, however, the missionary can feel at the end of his first year that he has measurably found Christ in his pupils, then he has indeed a foundation to build upon and will have an assurance that he has not travailed in vain. But which Christ is to be found in him? For there are several Christs now-a-days. Some people are always talking about "the historic Christ," but there was a prehistoric Christ, and there is a past historic Christ, and there was a Christ after the flesh, and there was a Christ after the Spirit, there is Christ the prophet, and Christ the priest, and Christ the King, and Christ the judge of the quick and dead, and Christ the governor of the nations, Christ who sits on the mercy seat—or rather who is the mercy seat—and holds out the sceptre of mercy, and who also handles the rod of iron. And these are only parts of his ways. To work up a mighty belief in such a multiplex Christ, Son of the highest, the only begotten, King of kings and Lord of lords, to work up such a conviction in the minds of men who will be able to teach others also—this is magnificent consummation. An important reverse part of this work is to save these students from getting a conception of a God who is not the God of revelation; a conception of a Christ, who is not the Christ of the scriptural plan of redemption, whose death is spectacular and not sacrificial; a conception of a gospel which is another gospel and not the gospel of the New Testament; and a conception of the Word of God, which is not God's Word at all, except in places, while much of it is the work of not always honest "redactors." Some other thoughts of kindred purport will come more appropriately under the next head.

III. *We are called upon as theological instructors to help our pupils in the greatest work of all their lives, the unmaking of an old faith and the making of a new faith, for their personal selves, first of all.*

We recognise the immediateness and the completeness of the change called regeneration. It is like the transit of the Red Sea or the crossing of a bridge out of one country into another, as at Niagara for example. But ceasing to do evil and learning to do well is a work of time. Yesterday a man was a heathen, to-day he is a Christian. If he be truly regenerate an indispensable change has taken place. He is out of Egypt into Canaan, out of darkness into light, out of death into life. And yet—and yet now comes the fight—the long drawn out fight. New missionaries brought up in a home land where there is no heathenism as a religion are stumbled a bit at the imperfections of native converts in matters of belief as well as of deportment. But they ought not to be. The complete unmaking of an old faith is a huge work of pulling down and hauling away. They have got a new belief that is true. Like “The expulsive power of a new affection” in the famous sermon of Chalmers, it will drive out its enemies in the end, but the end may be a good ways off. It must not be forgotten that most of the old blights are still there. The Canaanite is still in the land. The man has been brought up in these old beliefs from childhood; his fathers and mothers have held them for generations; they press upon him with a force like that of the waters of a great mill dam upon an undershot wheel; they are the accepted beliefs of four hundred millions of his countrymen, not a few of them great scholars; they are inwrought in all the experience of his life and all the fibre of his being. They are not like the wreckage of an old shanty which can be carted away in half a day. On the other hand, his new belief, though expected to attain the proportions of a great castle, starts out with the dimensions of a hut; his great work of building himself up on his most holy faith is all before him. He has to gather his materials, he has to dress his stone and hew his timbers, he has to fit them together, he has to confront doubts and meet issues and discuss questions and elaborate principles and formulate policies to make up his new environment. Getting rid of the old belief is hard enough, but building up the new one is harder still. Faith must have time to sprout and to root itself and to grow. “Your faith groweth exceedingly” was the delighted utterance of Paul. And then there is “*the faith*,” that is, the entire body of persuasions and convictions which make up the *credenda* of the Christian preacher. All these have to be worked in and worked up, and worked into the efficiencies of the man.

Such being the case let no one be too much astonished, or at all disheartened, at the inconsistency of our people just out of Egypt with the clay of the brick kiln still upon them. They are learning, they are making progress; the aggregate of spiritual power and assertiveness is much in advance of what it was ten years ago. Their standard of conscientiousness has risen immensely. Timothy knew the Scripture from a child. Our converts from a child have known nothing but heathenism, but they have children coming on among them who have never bowed the knee to an idol, and the number of them is rapidly increasing. We shall get there in time. In due season we shall reap if we faint not.

IV. *A missionary teacher should improve his opportunity to impress upon his pupils his own personality to be the very utmost of his power.*

This may seem like inculcating a selfish and unworthy egotism and ambition. Nothing could be further from the purpose. The man who loves that kind of preëminence is not fit for his position. We mean that mere education, the mere imparting of a certain amount of knowledge and training is a lower part of the work of a great educator. He ought also to have a *personality* to impart, and his personality may be, though it is not always so, of more value than all his learning. Indeed the personality is the best part of a properly educated man. It is to be regretted that in some of our home colleges and full blown universities this great truth is lost sight of. We know of cases in which the personality of the man counts for nothing. He is widely read in Greek, or in Latin, or in some branch of science, and that is considered enough; out of his class room, and apart from his black board, nobody cares anything about him; he is a mere man of straw or a stuffed paddy or a stuffed doll, stuffed with book lore instead of saw dust. Some of our big universities have a score of such arrayed on gala days in Cambridge gowns and mortar board caps. Their influence in character making of the right kind is infinitesimal if not positively detrimental.

Arnold of Rugby was a man of learning, but his power lay in his personality. Mark Hopkins was a college president, but it was his personality which made him great. Personality then is a gift and an acquisition, the highest expression of mental and moral force and the most finished outcome of education.

What our Chinese need more than the book knowledge we can give them is the impress of a cultured and lofty personality. A Christian missionary is supposed to have it more or less. Our students come short, but the missionaries can supply the lack. We must therefore cultivate qualities that we would like to see

reproduced in them. We are away above them, and that constitutes a part of our fitness to be their leaders. If we can do anything to inspire them with an appreciation of our ideals then time and effort are nobly spent. We offer them our text books to learn from. We ought to be able to offer ourselves as books to learn from, by the manifestation of kindness, of courtesy, of patience, of consideration for their people and their country, of earnestness of conviction, faithfulness to truth, deference—yes, deference to them as students in regard to their ideas and their preferences when we can do so,—respect for their opinions and judgment in as many cases as possible, and to as great an extent as possible. All such things help make up a personality which is educative and formative in a high degree and powerfully attractive. The teacher gets down to the student and makes the student want to get up to him. The teacher can wish for no greater proof of success than to find his pupils taking him for an ideal in all standards of manliness and nobleness of character. It is not the knowledge that gets the student; it is the personality. A student when asked his opinion of a certain professor replied: "Oh, he is a great scientist in his department, but beyond the science you can squeeze out of him there is no more juice in him than in a last year's bean pole; there is nothing in him that anybody cares to borrow." Let no one say that a teacher is lowering himself in this condescension to the crudeness of his students, if such it should be called, and his putting himself on an equality with them in so many ways. If he is lowering himself a bit he is getting the grip on them and lifting them up to a higher level. To adduce one single illustration. We have had cases of trouble brought to us for adjudication. We could have decided at once for ourselves on the testimony adduced. We have done better. In particular instances we have had the man come in before the class of students to have him tell his story to them, allow them to ask questions and have them give their advice and their opinions as to what ought to be done. The advantages are great. It saves the missionary an immense amount of perplexity in getting at the facts, it makes the appellant tell a straight story much more so than if he were talking to a missionary alone; they know some things and he knows that they know them. On this account there is sure to be a less amount of tare and tret in the evidence. It is like trying a case before a jury of twenty-five persons. No matter if they are not as well up as judges as the missionary is; in other respects they are away above him, they are Chinamen; it is a Chinese trial and the verdict will be a Chinese verdict, and carry all the more weight than if it were a foreign verdict. It is a serene satisfaction to the so often befogged and bewildered missionary to sit quietly as a judge

while the case is being argued in open court by men who know the ins and outs of almost everything that comes up, better than he does. If they are a little atwist in principles of action, he can guide them; if he thinks differently from what they do, he can tell them why; if the decision is their own, though in accord with his, he can accept it as theirs, and that is good all around.

But the point we now have in mind is the effect it has on the students as an element in their student training. An honor is put upon them and they feel it; the appeal is to their good sense and their conscience, and they make worthy response. They are made something of, and that affects them. The tendency of the whole thing is to make them feel a higher degree of self-respect and to adopt higher standards for the settlement of disputes; they are emboldened to speak out, for there sits their respected missionary as judge, and if any one has a selfish or sinister inclination he is not likely to give himself away before twenty-four of his sharp-eyed and quick-eared neighbors and a cool-headed watchful missionary judge. In their future career these men are liable at any time to settle disputes in which brothers are involved, and it is well to have them posted in principles and experienced in practice.

If anything of a scriptural nature be called for to justify this exaltation of personality it will be found strikingly exemplified in the writings of Paul. His own personality was unique; with a superb natural basis it was moulded and vitalised by the personality of Jesus Christ. On that account he utilised it frequently, but always making himself a mere mounting block for his master. He appealed to his manner of life, he bade them follow him as he followed Christ, he told them how he had coveted no man's silver or gold or apparel, he told them of the many ways he had appeared himself as the minister of God and how he had commended himself to every man's conscience in the sight of God. Not only did he gratefully acknowledge his responsibility for his own personality, but he also recognised what was due to their personality; but that is not in the line of our present thought. The conclusions at this point are these. Personality is power, next to the power derived from his Master, the greatest power a man can possess. It is always capable of improvement and should be improved to the utmost, not only for our own sake but also for the sake of those we teach.

The Mokanshan Summer Conference.

BY REV. L. L. LITTLE.

THE sentiment of missionaries who go away from their stations for a summer rest is somewhat divided as to the wisdom of holding a conference during this season of physical, mental and spiritual refreshing. There are those who claim that the weary toiler on the plain would do well to lay aside, for the time being, the problems and burdens of every-day life which render a change of air and environment so essential to his best efficiency in the service of the King. On the other hand, many believe that an interchange of views and of personal experiences is both refreshing and stimulating, and that thereby the tired worker is led to see that his own peculiar sphere of service is not the only one in which burdens are to be borne and problems to be solved. Again, we are told in Holy Writ that "in the multitude of counsellors there is safety," and it not infrequently happens that a fondly cherished individual opinion must be relinquished in the face of the combined wisdom and experience of our fellow-laborers in the Lord. For several years summer conferences have been held on this mountain top, and their helpfulness is testified to by the fact that the majority of those who resort to this favored retreat recommend, through their representatives, that these meetings be continued. It devolved upon the church committee to prepare a programme for the Mokanshan Conference of 1902. With this end in view the first meeting of the committee was held at the close of the summer of 1901, to choose in outline the topics for the coming year. At a later date, by correspondence, the programme was arranged in more definite form. In this way the subjects of the different papers were chosen and the speakers were decided upon, well in advance, with the result that the addresses were characterized by a carefulness of preparation and a maturity of thought not always connected with productions of this kind. It seemed fitting to the committee that the first day of the conference should be devoted to "The Relation of the Holy Spirit to the Life and Work of the Missionary." The devotional exercises were conducted by Rev. J. C. Garritt; Rev. T. A. Hearn presided over the meeting; and the principal address on this subject was delivered by Rev. W. S. Sweet. Union Church was well filled with an attentive and appreciative audience, and the presence and power of the Holy Spirit were felt in a very marked way. The chief speaker of the occasion first discussed, in a forcible manner, the Bible doctrine with reference to the third person of the Trinity. He then reviewed the historical development of the idea of the Holy Spirit in

the church up to the present day. While, in the latter part of his address, the speaker, after referring to some of the errors made by certain believers in their search for the blessings to be derived from the Holy Spirit's indwelling, called the attention of his audience to the ever-increasing stress being laid by God's people upon the prime importance of seeking a *person* rather than an *experience*. Your correspondent was exceedingly pleased to hear emphasized this most important phase of this all-important subject. There is such a thing as a selfish desire for the power of the Holy Spirit in our own lives, which is very different from an intense longing for the Holy Spirit to work, through us, in the lives of others.

The discussion and prayers which followed this excellent paper were marked by an earnestness and a spirituality which spoke well for the type of Christian life of those who composed the audience.

The devotional exercises of the second day were conducted by Rev. F. J. White. Rev. R. T. Bryan, D.D., presided over the meeting of the conference. The first address of the morning was delivered by Rev. D. N. Lyon on the subject: "To what Extent should Sabbath Observance be required of Native Christians?" The speaker occupied high ground, arguing that the law of the Sabbath given on Sinai had never been repealed, that the verdict of history was to the effect that the observance of one day in seven as a day of rest was essential to the best interests of man in every department of his being, and that the church could only be loyal to her Lord by requiring of Chinese converts what He has required of the children of men in all lands and in all ages.

In the discussion which followed this admirable paper, attention was called to the practical difficulties that confront the native Christians in their observance of the Lord's day. These are, no doubt, real and various, but in the vast majority of instances there is "a way of escape" for the earnest soul who prefers, above all earthly good, to be well-pleasing to his Lord.

"The Attitude of the Church toward Native Marriage and Burial Customs" was the subject of the second paper of this day's conference, presented by Rev. P. F. Price. Recognizing, as we do, the natural tendency of native converts to cling to the customs and traditions of the past, it behooves those of us who occupy to them the relation of spiritual guides to discriminate very clearly between those customs which are harmless in themselves and those practices which are tinged with superstition and idolatry. In a very helpful way the speaker indicated to the conference along what lines the native church must be guided in order to avoid compromise with "the powers of darkness" on marriage and funeral occasions. "Missionary Comity" and "Medical Work" were the questions before the

conference on the third day of its meeting. The devotional service was conducted by Rev. W. F. Junkin, and Rev. J. M. W. Farnham, D.D., was chairman of the conference.

Rev. George Hudson read a paper on "The Division of the Field," prepared by Rev. J. L. Stuart, who was prevented from being present.

"That they may all be one" was the prayer of our Master. Sometimes we feel that the answer to this prayer is slow of fulfillment when we consider the many man-made barriers that separate God's children one from another. The writer of this paper first called the attention of the conference to the large measure of unity and co-operation already existing on our mission field, and then specified several points at which we must be careful to maintain a united front against the foe. Conspicuous among these, in the opinion of the writer of the paper, was the danger confronting the church of being regarded by the heathen world as a secular agency, to be taken advantage of for material ends.

To advance the interests of harmonious co-operation a committee was appointed by the conference, consisting of one member from each mission represented in our midst; each member of this committee being requested to secure from his mission the election of a representative who should become a member of a permanent committee on church comity, from which the conference will hope for a report in 1903. The physicians present discussed "The Comparative Values of Dispensary and Hospital Work." The prevailing opinion seemed to be that the hospital was the more fruitful of immediate results, though a strong plea was made for the dispensary as a place for broadcast sowing of the seed and as a necessary feeder for the hospital. An appeal was made by one of the evangelists present for itinerant dispensary work, which does not seem to be engaged in to any considerable extent.

The devotional exercises of the fourth day were conducted by Rev. W. N. Bitton, and Rev. George Hudson was chairman of the conference. The first speaker was Rev. J. H. Judson, who presented a paper on the subject, "Along what Lines can the Christian Educator best advance the Interests of God's Kingdom in China?" After an experience of twenty years in teaching the Chinese, the speaker expressed the conviction that the Christian educator would do well to devote his efforts chiefly to the children of Christian parents. He would recommend that, in mission schools, a majority of the pupils be Christians, or children of Christians, in order to secure a preponderating influence in favor of the *truth* which we desire, above all things else, to impart to them.

Rev. D. MacGillivray made an appeal for the more thorough instruction of native Christian teachers in the classics of their own language. He contended that it was greatly to be regretted that in many Christian schools it was necessary to have recourse to heathen teachers to teach the Chinese classics. He also urged all missionaries to devote more attention to the translation of good Christian literature into the Chinese language and to acquaint themselves more thoroughly with the doctrines of Confucius. In the discussion that followed these two very helpful addresses, the opinion was expressed that a good field for evangelistic work was afforded by the admission of a considerable heathen element into our mission schools, while, on the other hand, another speaker contended that a very hurtful influence would be exerted by the presence of even a few heathen pupils from the upper class of Chinese society. It is gratifying to see so much interest in the cause of Christian education being manifested by the missionary body in this day when there is such a strong movement throughout the land in quest of Western learning.

The last day of the conference, August the ninth, was devoted to the hearing of reports of the work of the different missions represented on the mountain. Rev. M. D. Eubank, M.D., conducted the opening services, and Rev. J. N. Hayes, D.D., presided. Ten-minute reports were made by representatives of seven missionary societies. The general tone of these reports was decidedly hopeful. Difficulties many and great were pointed out, but grateful testimony was borne to the divine favor and blessing, and a very encouraging increase in church membership was reported from almost every quarter. There seemed to be general unanimity on the part of the speakers at this conference in the conviction that Protestant missionaries must see to it that the name of Him whose we are and whom we serve does not suffer reproach by our interfering in matters political, and that, with united front, we must oppose the tendency that would degrade our high office into a worldly power.

The Fun of Giving.

BY REV. BENJAMIN M. ADAMS, D.D.



LITTLE darkey, doing an errand in New York, was asked by the lady of the house, "How old are you?" He said, "'Bout twelve, I guess; but if you t'ink of de fun I've had, I'se 'bout sixty." So I'd say if you ask me how old I am, "About seventy-seven; but if you think of the fun I've had in my sixty years of small giving, considering how little real pleasure there is in the world, I'm about six hundred."

My first giving began with my first earning money. I worked a year for my clothes and board. My second year I had thirty-five dollars and my board as a clerk in a retail dry goods store.

Oliver Hoyt, of Connecticut, was about my age. He was apprenticed to the "tanning and currying trade." We joined the church together in 1839. We gave four dollars a year for preaching, one dollar a quarter, and when the new church was built we subscribed five dollars apiece, in addition to our "quarterage," making nine that year. To clothe myself and give that amount required the closest economy. Not a stick of candy or a peanut figured in my dietary that year, but the feeling I was doing my part kept me as jolly as a duck taking his first bath.

Oliver and I were members of the same class, and sat together in Sunday-school. At times he was the most muskily perfumed young man I ever met. Musk was then a very costly perfume. I said to him, "What makes you smell so strong of musk?" He laughed and said, "Trappin' musk-rats and selling the skins to pay my subscription for the new church." At his last visit to me, he said, "Ben, God called you to preach the gospel, and me to make money to carry it on." He was one of the noblest of men.

On my first circuit my salary was two hundred and fifty dollars—a wife, child and house to care for, but I kept on giving. In my tour of pastoral calls one day, I reprov'd a young man for swearing, who became very irate, and I supposed would never have anything to do with me again.

Not long after a very decent tramp came to the house, and asked if he could sleep in my barn. I had one of the nicest four-year-old colts in the country, and I did not feel like having that stranger "in my gates." Putting my hand in my pocket, I found all the money I had was eleven cents. I said to the man, "Go over to the hotel and ask Mr. D_____ if he'll give you a night's lodging for eleven cents. It is all the money I have. If he will, send his boy over for the money." The boy soon returned, saying, "Father says, All right." I gave him the eleven cents.

Next morning about 5 o'clock I was cutting grass in the front yard for my horse, when along came the young fellow I had reprov'd for swearing, saying very pleasantly, "Good morning, dominie, there's something for *you*," and flipped a piece of silver over the fence. I thanked him, and when I had mowed over it, picked it up. It was a five-franc piece, worth about ninety-five cents—a pretty fair interest on eleven, invested at 8 o'clock the evening before.

All through my long ministry I have never failed to give, when I thought I ought to. A few instances may show how I have come out. Early in my ministry I had a hard circuit. It was at the close

of two years of poor health, during which time the little money I had saved vanished. The big circuit was hard work, and such poor pay it was "nip and tuck" to live. A broken-down young man, whom we could not turn away, came and lived with us. Of course, we expected him to pay his board—never did, though. Circumstances were such it had to be so.

I left that circuit in debt, never mind how much; was worse off than when I went there. But in my new appointment, in six months I paid all my debts, and seven years after visited the old circuit, where a kind lady gave me a handsome gold watch and chain and a fifty-dollar bill, the whole worth, so said a first-class jeweler, two hundred and fifty dollars. I called my account with that circuit square.

In my ten years of Presiding Eldering I gave away from two to five hundred dollars a year. Many a preacher would have suffered but for money I gave him, though he rarely knew where it came from. That is great fun. To help lit a church out of a hole, or start a new enterprise that wouldn't start without a push, makes a man feel as though he hadn't been born merely to swell the census reports.

At the close of one conference year, I found I had given away over five hundred dollars, helping build churches, etc. I said to myself, "That's too much, but I guess it's all right." On my arrival at my boarding-place, I found a letter from a lawyer, stating that my deceased wife had a claim on an estate that was about to be settled, and summoning me to a meeting of the heirs. I knew of the claim, and supposed it to be worth about two hundred dollars. Judge of my surprise when I found it to be over thirteen hundred, that I had the use of as long as I should live.

At one of our conferences in Brooklyn years ago, a collection was taken for one of our oldest ministers, who had "smashed up" during the year. The wealthy men of the conference (saving knowledge is not extinct among Methodist preachers) were subscribing ten dollars apiece. I had just ten dollars left of my month's salary, and took it out to ask a brother to give me a couple of fives for it, when something said, "Give it all!" I replied, "It is all I have left for over Sunday," and again was about to ask this brother to change the bill. "Give it all!" said my imperative monitor. So I half sneaked up to the secretary (a noble fellow, now a bishop), and said, "Put down 'Cash, ten dollars,'" handing him the money. "Why," said he, "Adams, all the others are having their names called out. Why don't you?" "Put it down 'Cash!'" said I. I felt so mean that I hadn't done the thing at first!

Conference adjourned late, and I hurried home to dinner, to find the family through. My wife said, "Hurry with your dinner

for a carriage will be here in a few minutes to take you to a funeral." Before I had finished my meal the carriage came. When I reached the place, I was met at the carriage door by a fine-looking elderly man, who told me he had heard me preach, and his brother from St. Louis had suddenly died there, while making him a visit, and he thought he would like to have me attend the funeral. So, after he had told me something of his brother's history. I did as well as I could. Afterward this courteous gentleman accompanied me to the carriage, opened the door, thanked me, and shook hands with me, leaving something in my hand. As soon as I was half a block away, I looked to see, and there was that ten dollars, paid back inside an hour. What do you think of that?

A very poor woman whom I had been helping for years sent me a letter a year and a half ago. She was in much distress. Would I send her some money? I read the letter to my wife, who said, "She has no claim on you. Why does she keep coming to you? I think you have given her enough. Will you do it?" My wife was right. The woman had no claim on me. I answered, "I'll think of it." Next morning she said, "Have you sent S— any money?" "Yes," said I. "How much?" said she. "Ten dollars." "Well, you must do as you think best." Five or six days after, I had a letter from a gentleman who had heard me preach the summer before, and was so pleased and profited he begged me to accept the enclosed, etc.—a check for fifty dollars! I took the letter and check into my wife's sick chamber. She read it and said, "Benjamin Adams, I've not another word to say about your giving to the poor. That's wonderful!"

Last summer at camp-meeting I met an old Methodist preacher, who looked as though a cyclone of trouble had struck him. I told him I was sorry to see him look so poorly. He then went over the list of things which had happened to him. I thought my cup was a pretty bitter one, in the loss of my wife, but his was a good deal worse than mine. I told him he had come to a good place, and I hoped God would bless him.

Soon after, in a prayer meeting, as I was kneeling with the rest, my good angel said, "You'd better give that five-dollar bill in your pocket to that poor fellow." "All right," said I. Soon I went to my room, took a slip of paper, and wrote, "Phil. iv. 19: My God shall supply all your need according to His riches in glory by Christ Jesus," and adding, "Here's a note on the passage you won't find in the commentaries," pinned on the V. Shortly after I met and gave it to him, turning away at once; but when I saw him next day, his face was still in weeping drapery, but with a good deal more shine on it than when I first met him.

Two or three days after, a lady came to me, saying she had been much helped by my teachings. "Would I pray for her?" "Certainly!" She handed me an envelope, in which she thanked me again and enclosed a five-dollar bill. Within twenty minutes a gentleman came to me, handing me fifteen dollars, which he said a few friends had asked him to give me, in appreciation of my labors during the meeting. I said to myself, "That's a fair investment of five dollars, that yields twenty in three or four days," to say nothing of the fun of cheering up an old preacher.

It has seemed quite remarkable to me how some of my humble givings have turned out. One Saturday night I had a colored wedding, and the fee was a quarter eagle. On Sunday I had it in my vest pocket, and felt good as I thought of the book I wanted to buy to-morrow. That morning I had a young man preaching for me who had just withdrawn from the Methodists and joined the Baptists; meanwhile had married a wealthy girl (so reported). It was a good sermon.

He dined with me. His preaching was in payment for a sermon I had preached for him some weeks before. We were walking toward my church, he going home, I to Sunday-school. As we chatted along, my monitor said, "Give him that twenty-shilling gold piece." I was surprised, and talked back, "He's well off; got a rich wife." This mental conversation went on until just as we were about to part (and it was until heaven), when I yielded, and as I shook hands with him, slid in the coin. He thanked me, said good-by, and went on his way.

Two days after I had a note from him saying, "The Lord told you to give me that money. It is all nonsense about my marrying a rich girl; she has no money and no prospect. I owed a dollar on my board, a dollar to the shoemaker and fifty cents to my washerwoman, all of which I had promised to pay Monday. Surely the Lord spoke to you." He died very shortly after.

I came home once from a tour of three weeks on my district to find a pile of letters on my desk. Almost at the top was one containing a twenty-dollar bill, a present from a man who thought I had helped him. Said I, "That goes into my poor fund." About the bottom of the pile was a letter from a preacher's wife, telling of a young lady who was about to graduate from college, but very hard up for money. Could I help for? Well, her father, for no cause in the world, so far as I knew, had treated me with great discourtesy, and probably the girl knew of his dislike. I didn't see how I could directly help her, but there was that twenty dollars. I sent the preacher's wife a check, guarding against letting the girl know where it came from. It turned out to be the exact

amount the damsel needed. Some years after she repaid the preacher's wife, who returned it to me. It joined the travelling connection, and is "marching on."

These are a few of the many lovely things that have come to me in my small giving. But how God has blessed me! Never but twice in my life have I borrowed money; then it was paid before it was due. I've never asked for, or said a word about my salary, save in several cases to refuse to have it increased, and somehow it has always been paid, without circuit or station going in debt on my account, so far as I know.

My grave is paid for and tombstone up. May come to want, you know, and die in the poorhouse, but things don't look that way now.

I have been cheated several times, and a victim of misplaced confidence, but I don't owe a dollar and have money enough to bury me.

"The liberal soul shall be made fat." I began to give when I weighed 120; I turn the scale now at 215.

"God loves a cheerful giver." He loves me. I am insured for more than I am worth; it will pay to die.

Bethel, Conn.—*Gospel in all Lands.*

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Address of Dr. Sites

AT THE MEETING OF THE NATIONAL EDUCATIONAL

ASSOCIATION, U. S. A.

THE secretary of our Educational Association, C. M. Lacy Sites, Ph.D., was cordially received by the National Educational Association which met at Minneapolis, July 7-11, and addressed the Association Friday evening, July 11th. We have received a copy of the excellent address given by Dr. Sites and only lack of space prevents our giving it to our readers. Dr. Sites, in presenting the greetings of our Association spoke of the reform edicts inspired by Kang Yu-wei, recalled by the Empress-Dowager and followed by the Boxer outburst of 1900, and then went on to speak of the later edicts and of the educational and literary activity

which shows itself in the starting of new institutions of learning, increased sales of books and papers and the institution of reform methods, etc. He referred to the prominent part taken by missionary educators in furnishing books and in giving form to new educational enterprises, and he spoke also of the translations from the Japanese, the acquirement of English as an instrument to further acquisition, and of the greatly increased attendance at schools and colleges conducted on the lines of reform, thus showing that "however the government may vacillate, the people are fronting to the light."

In closing, Dr. Sites spoke of the work of the Educational Association of China as follows:—

"It had its germ in a Committee of Missionary Educators known as the 'School and Text-Book Series Committee,' organized in 1887. In 1890 it was reorganized under its present name, and holds a national convention once in each triennium. Nearly all of the fifty-odd missionary societies, now operating in China, are represented in it, its membership comprising English, Americans and Germans.

"As might be inferred from the circumstances of the origin, that one prime element in the Association's work has been the preparation and publication of suitable text-books of science in Chinese. Its book sales—quite apart from those of other agencies—have amounted to more than \$27,000.00, of which nearly half must be credited to the last three years; the stock on hand December 31st, 1901, was valued at \$13,336.00.

"Another peculiar field of activity grew out of this one. In promoting the preparation of scientific text-books in the vernacular, the Association found itself confronted with the problem of framing technical terms for a language which was wanting in most such terms and which is also wanting in precision. Committees on uniform terms in science and on proper names in history and geography have done most laborious and valuable service, the former committee reporting, at the recent triennial meeting, the preparation of a list of no less than 12,000 terms, covering all branches of science.

"Finally, another peculiar problem is that of the Romanization of the Chinese sounds, that is, the expressing of them in the quasi-phonetic symbols of our alphabet, which has been taken up with zeal and intelligence; this subject was, in fact, the one which claimed the greatest interest at the meeting this year, for, when properly worked out, Romanization goes far to take from the Chinese mind a weight of memorial drudgery which has been no insignificant factor in checking its progress.

"The Association, at its recent meeting, directed its Executive Committee to prepare a memorial to be presented to the various mission boards represented in the field, appealing for trained specialists to be sent out expressly for educational work. Normal schools are being called for to teach the rising teachers. Primary education needs a few trained specialists who will conduct model schools for imitation by the Chinese. The great demand now in China is for a trained native force, and this requires the best teaching ability of the West. China's educational system is in its nascent period. Our Association, by affording, through its various institutions, both the supply of teachers and the general ideals of educational organization, is in position to profoundly influence the coming system of national education. In this great opportunity and responsibility we invoke your interest, and, for the inspiration which we have already gained from you, we tender our grateful acknowledgment."

Phonetic Representation of Mandarin.

BY REV. JOHN DARROCH.

IN the August number of the RECORDER you call attention to a book, by Mr. Ma Chin-hao, of Nanking, entitled 正音新纂, as being deserving of commendation and encouragement, as such efforts are likely to lead "to uniformity and distinctness of pronunciation." The method set forth in this book is that of spelling Chinese words by combining a character which begins with a consonant as an initial, with one which begins with a vowel as final sound.

It is assumed that those who learn to spell Chinese sounds with Chinese characters instead of with a foreign alphabet, will pronounce their words more clearly in consequence. In fact, the author hopes that the Chinese themselves would gain in accuracy of expression by practising spelling with this system.

Mr. Ma explains that the phonetic system was brought to China from Thibet by the Buddhist priesthood. Foreigners who are acquainted with Mr. Baller's Primer will be no strangers to the method, at least in its general application.

There are a few defects in Mr. Ma's book to which I would call attention, in the hope that they may be rectified in a later edition. These shortcomings are perhaps due to the limitations of a provincial dialect, from which it seems impossible for any Chinese scholar to entirely free himself.

Firstly. This book does not differentiate 安 *an* and 昂 *ang*, 因 *in* and 影 *ing*. Indeed *ang* and *ing* do not appear in the table of vowel sounds at all. The consequence of this is to seriously mutilate the system. The vowel sound *ang* being lacking. Mr. Ma spells 持 *ch'* 安 *an*=長 *ch'ang*, whereas 持 and 安 spells 產 and 持 with 昂 *ang*=長. This defect is unfortunately far reaching; *pan, fan, han, kan, lan, man, nan, p'an, ran, san, shan, tan, tsan, wan* are not distinguished from *pang, fang, hang, kang, lang, mang, nang, p'ang, rang, sang, shang, tang, tsang* and *wang*. In like manner the vowel sound *ing* being lacking, *chin* and *ching, pin* and *ping, hsin* and *hsing, lin* and *ling*, etc., are necessarily confounded. This confusion is probably not due to lack of care on Mr. Ma's part, but in the dialect which he speaks the final *ng* sound does not occur, and our author could not be expected to write a sound which to him was nonexistent.

It is also matter of common knowledge that Nanking scholars do not distinguish between the initial *l* and *n*. Some of Mr. Ma's foreign friends might have pointed out to him that 離 *li* and 有 *iu* do not spell 牛 *niu*, nor 離 *li* and 愛 *ai* 乃 *nai*. As in the final sounds *ang* and *ing* must be added to the system to make it complete, so in the initial sounds 尼 *ni* must be added to *li* before the book can be of more than local value.

It may be questioned whether the two initial sounds 及 *ki* and 氣 *k'i* had not better be dispensed with. They represent *k* hard followed by *i*, a sound which certainly does occur in Nanking colloquial, but is absent from Mandarin generally, as witness the dictionaries of Giles, Goodrich, Soothill, etc. There are no sounds which could not be spelled on Mr. Ma's system without these two doubtful initials, e.g., 及 *ki* 野 *ie* spells 竭 *chieh*. It could as well be spelled 知 *ch* 葉 *ieh*=竭 *chieh*, 氣 *k'i* 云 *ün* spells 羣 *k'ün*. It might be 持 *ch'* 云 *ün* 羣 = *ch'ün*.

喜 *hsi* is another initial, the utility of which is doubtful. It is used only when followed by *i* or *ü*. Mr. Ma wrongly spells 昂 *süh* by 喜 and 無 *wu*; it should be 喜 and 玉 *ü*. 下 is also wrongly spelled by 喜 and 啊 *ah*. It should be 喜 and 雅 *ia*. Compare the sounds which are obtained by combining 視 *sī* 約 = 削 *sioh* and 喜 *hsi* 約 *ioh* 學 *hsiok*, or 視 *sī* 有 *iu* = 羞 *siu* and 喜 *hsi* 有 *iu* = 朽 *hsiü*. Most people, I fancy, would readily admit that between the sounds of 削 and 學, 羞 and 朽 there might be a distinction, but there really was no difference.

If those three initial sounds *hsi, ki* and *k'i* were omitted, the system would be simplified by so much without its general usefulness being impaired, except, perhaps, that it would not be possible to express the hard *ki* sounds which are the peculiarity of Nankinese.

There are a few minor points, such as the use of 隱 and the apparent hesitancy which Mr. Ma has in deciding when to use 愛 *ai* 崖 *iai* or 崖 *tai*, but these considerations, to which I have directed attention, are the main lines on which scholars who do not speak the local Nanking dialect would take exception to this book.

Romanization.

IT will be interesting, no doubt, to the friends of the Romanization of the Mandarin language to learn that the committee appointed by the Educational Association are at work with a fair prospect of something being accomplished. It is a fact to be thankful for that the committee is a working committee, and they are determined to push the matter to a finish this time. It is hoped that it will be possible to hold a meeting of the committee in January or February. This will depend, however, on the responses of those who are interested and with whom we are now trying to correspond. If these are prompt and satisfactory, it is believed that the work can be finished at the first committee meeting. I am glad to be able to state that there is everywhere a growing interest in Romanization. Many who heretofore not only took no interest in the matter, but opposed it, are now enthusiastic in its favor and are willing to help it on. The time has no doubt come for this step, and with a long pull and a strong pull and a pull all together, we shall secure the long desired result. It may be well to state that it is now practically settled that there will be one standard system for all the Mandarin district. In order to accomplish this it will be necessary to secure a syllabary containing all the pure Mandarin sounds. When this has been accomplished, the work of selecting and agreeing upon a standard system to be used in all publications in Romanization will not be difficult. It is further practically decided that there will be as little departure as possible from the systems already in use. The matter of tone-marks is still an open question. We trust that the friends of Romanization will speak freely on these points or any others in which they may be interested, either in the papers, or in communication with the members of the committee. It should be remembered that the system adopted by this committee will be the system of the Educational Association. The committee was appointed with final powers. We need all the help we can get. The members of the committee are: Mr. Bruce, of Ching-chon-fu, Shantung; Mr. Baller, of Chefoo; Mr. Walter Lowry,

of Pao-ting-fu; Mr. Willard Lyon, of Shanghai; and Mr. Meigs, of Nanking. Please send correspondence to any of these and it will receive the attention necessary.

F. E. MEIGS,

Chairman of the Committee,
Nanking.

Notes.

DR. WM. ASHMORE has sent us a suggestive and tentative graded curriculum for use in teaching Chinese students at Swatow. It is especially designed for the instruction of those who are preparing for the work of the ministry, and we presume can be obtained by those who are specially interested in that line of educational work.

The *China Methodist Forum* lies on our table. There is an Educational Department conducted by Rev. James Simester, A.B., which gives promise of being an interesting and useful feature.

We are glad to welcome Dr. Martin back to China. He is to be associated with His Excellency, Chang Chih-tung, in educational work at Wuchang. We hope that he will receive a more cordial support and have a freer hand than Dr. Hayes has received at Chi-nan-fu.

We are pleased to note that we have received the second volume of *Illustrated Object Lessons*, by Mr. Zia Hong-lai, a teacher in the Anglo-Chinese College, Shanghai. A notice of the first volume was given in the August RECORDER. The price of each book is fifteen cents. They are sold at the Presbyterian Mission Press and by the Diffusion Society.

Mr. Sz Tsz-ping (or Sz Tse-ping, as he spells it in another place) has sent us a copy of an edition of the Thousand Character Classic, designed for the use of both Chinese and English students. Each character is accompanied by a common character having the same sound and by its pronunciation in Mandarin Romanized. The tone of the character is indicated, the meaning is given in English, and the English definition is accompanied by an attempt to indicate its pronunciation by a combination of Chinese characters (e.g., heaven 海文). With this last mentioned exception, the book will be quite helpful to both native and foreign students. The definitions are not always well chosen, but the book is well worth buying. It is printed at the American Presbyterian Mission Press.

One of the most attractive little books for teaching Chinese character to beginners is that of Mr. Sz Tse-ping. It is entitled 繪圖華英訓蒙新編, and contains fifty-four lessons. Each lesson has an appropriate illustration, and consists of three characters with illustrations of their use, directions for writing the sound in Mandarin Romanized, and the meaning in English. There is also an attempt to give the English sound by use of Chinese characters. This is the weakest point in the book, and it seems to us that such attempts at giving the English sound as 蠻 叻 for *man*, can serve no good purpose, but will confuse rather than help. In other respects the book is worthy of commendation. It is lithographed on Chinese white paper and is sold by the Diffusion Society and Chinese book stores.

We thank Rev. John Darroch for sending us some criticisms and suggestions regarding a book noticed in the August RECORDER. We do not feel ourselves competent to write on the subject of recording Mandarin sounds; but it strikes us that while Mr. Darroch's point regarding Mr. Ma's failure to distinguish between *l* and *n* sounds is well taken, in one or two other places he falls into a similar error, e.g., in saying that the distinction between the initial sounds 及 *k'i* and 氣 *k'i* had better be dispensed with. In writing any Chinese dialect phonetically it is generally safer to provide for the distinctions which occur in neighboring dialects than to disregard them even when the large majority of speakers in any dialect do not observe these distinctions. If Mandarin is to be the language of China, its number of phonetic elements needs to be enriched rather than impoverished, and this enrichment may be facilitated by providing for the representation of sounds which, while not in general use, should still be provided for in any system which is proposed for general use in China, whenever these sounds are used by some important branch of the Mandarin dialect and also by neighboring dialects more or less allied to the Mandarin.

Correspondence.

MISUSE OF THE MISSIONARY'S NAME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I accept Mr. Foster's illustration with pleasure, for I am sure that neither he nor any one else would hold him blameless who, becoming aware that a forger is in the act of presenting a cheque forged in

his name, should omit to warn the banker on the ground that it is the banker's affair and not his. Such inaction would be inexcusable; and so surely are we if, becoming aware of a case of imposition on the magistrate (or the people under his care) in our name, we should refrain from warning him thereof.

But by all means let us, if feasible, adopt also the remedy proposed by Mr. Foster of getting our Ministers to make a joint representation to the Chinese authorities. I fear, however, that much difficulty would be experienced in getting the Ministers to act unitedly on such a subject, or in getting any one or more to act independently.

Could not the Protestant missions commission Mr. Timothy Richard to make such a representation?

But that such a representation

might be loyally carried out we must, as I pointed out in my letter, first be united on the three points: First, that such men should be punished; secondly, and that by the Chinese authorities; thirdly, and that whether they be church members or not. And this, I fear, is by no means the case.

I am,

Your obedient servant in Christ,

CHAS. E. CORNFORD.

SHAO-HYING, 22nd Sept., 1902.

Our Book Table.

From Tientsin to Peking with the Allied Forces, By the Rev. Frederick Brown, Methodist Episcopal Mission, Tientsin. Illustrated, London: Charles H. Kelly. For sale at the Presbyterian Mission Press. Price to missionaries, \$1.00 Mexican.

"The object of this volume," says the author in his Preface, "is to enable the reader in some degree to appreciate the difficulties, dangers, and triumphs of one of the most important marches ever made and the only one of its kind recorded in history." He states also that his work makes no pretension to literary merit, "would never have been published but for the fact that many friends have tried to persuade me that I have a tale to tell that should be told." Having been attached to the Intelligence Department of the China Expeditionary Force, Mr. Brown had exceptional advantages for obtaining reliable information, and the facts which he has gathered are interesting and useful. There are 126 pages in the book, divided into eight chapters.

耶穌基督寶訓 The Teaching of Jesus Christ in His own Words. Compiled by the Earl of Northbrook. Translated by Mrs. Timothy Richard. Printed at the Commercial Press, 1902.

This book, of thirty-six Chinese pages, consists of an introduction in

Wên-li and sixteen 課 in Mandarin. It contains the *ipsissima verba* of Scripture in explanation of the fundamental doctrines of Christianity, e.g., The Deity, The Self-evidencing Witness of Christ, The Kingdom of Heaven, The Final Judgment, etc. The words of the Savior are prominently exhibited.

Its contents are admirably arranged, and the execution of the work deserves especial commendation. Such a book is a powerful auxiliary to the extension of the kingdom of God. It is published by the Diffusion Society.

S. I. W.

新發無線電報. The Recent Discovery of Wireless Telegraphy. Published by the 傳學書院 and copyrighted. Hankow, June, 1902.

As no English explanation accompanies this brochure we will state that it was compiled jointly by an Englishman named 馬輔仁, and 王文華, a native of Hupéh. A Hunanese, 任元德, edited the work. It gives a fair history and explanation of the Marconi system, with woodcuts.

The plainness and simplicity of the language used to exhibit this complex system of telegraphy to the Chinese is one of the signs of the times. Marconi is not smother-

ed in a miasm of elegant and empty diction. One must regret, however, that he was not more felicitously named. 馬口利 savours of the northern and southern capitals, and means too much for a proper noun. The translator should have remembered that our present knowledge of scientific facts and everything else worth having is one of the resultants of a mighty faith which carries even names down the stream of time.

The Chinese equivalents for certain scientific terms employed in the book are interesting. A few of these are as follows:—

Constitution of Matter.....物件之原質.
Submarine Boats.....海底下之小魚雷船.
Induction Coil.....變形器.
Electric Current.....能使流電.

S. I. W.

World-wide Evangelization. Toronto Convention, 1902. Student Volunteer Movement for Foreign Missions.

This volume contains the addresses delivered before the fourth International Convention of the Student Volunteer Movement in Toronto, Canada, February 26th to March 2nd, 1902. We find in it also a record of the informal discussions, impromptu talks, platform addresses and several other special features, all of which lend additional value to the work. The book is a thesaurus of useful and interesting information, containing thoughtful and well-considered papers on many topics of world-wide interest by writers of national reputation.

The subjects of the addresses on China and the speakers are as follows:—

"Permanent Elements of Strength in the Chinese Character and Institutions" } Rev. S. L. Baldwin, D.D.
"The Boxer Uprising, The Precise Status and the Outlook in China." } Rev. William S. Ament, D.D.

"The Providence of God in the Siege of Peking." } Rev. F. D. Gamewell, Ph.D.
"The Claims of China's Women upon Christendom," } Miss Harriet Noyes.
"Achievements of the Past an Encouragement to Greater Efforts in the Future." } F. Howard Taylor.

Among other prominent speakers were John R. Mott, Robt. E. Speer, the Bishop of Huron, Rev. J. Ross Stevenson, Principal Caven and Bishop Galloway. Their addresses are all given in full, and one cannot read them without feeling the fire, the impulse and the enthusiasm of the Convention. Following are some of the comments of the Press:—

The Westminster:—One could not but be impressed by the convention. It moved on a high level from first to last. There was nothing feverish in its emotion or factitious in its appeal. Its outlook on the world was absolutely cosmopolitan, and its standpoint was historical. All this marked a very distinct advance, and made the meetings impressive, not only to the delegates but also to the thoughtful onlookers.

North-western Christian Advocate:—The addresses were soul-stirring and helpful, the interest sustained to the very close and the spiritual influence deep and strong. It was an inspiration to see so many of the bright young spirits representing five hundred colleges and universities convened from all parts of the United States and Canada to study the great missionary problem, the greatest problem of the ages.

The Toronto Globe:—Without a doubt, the noteworthy thing about the convention was its devotional spirit. A good deal is heard from time to time of the lack of the religious spirit in college life. Of the several very large conventions of religious organizations which have been held in Toronto, the one by far the most devotional has been the one composed of university and college men.

The price of this book is \$1.50 gold, mailed to any address. Orders may be sent to the Student Volunteer Movement, 3 West 29th St., New York, N. Y., U. S. A.

S. I. W.

Schereschewsky's Translation of the Old Testament.

The American Bible Society having adopted this as their translation of the Old Testament instead of the Bridgman and Culbertson version some remarks may not be out of order.

Criticism is not mere fault-finding, though the two things are sometimes confounded. From the nature of the case the critic usually states what he approves of in general terms and few words, while his objections must be stated one by one, and an attempt, at least, must be made to justify them. Because more space is occupied by the objections it must not be inferred that the criticism is an unfavorable one.

When the books arrived my class (some forty men) were beginning the study of the book of Numbers. I at once adopted it as our textbook. As I have not had time to examine the other portions, except the Pentateuch which was published some time ago, my remarks are based on the book of Numbers only.

The Chinese style is simple, smooth and clear and will be easily understood by all who can read Chinese at all. I think it a decided improvement on previous versions and appreciate the effort which is made to simplify the meaning, so that the Chinese may take it in easily. This effort has led to its being at times a free rather than an accurate translation. King James' English version rather than the Revised Version seems to have been the model.

The American Revisers' Standard Edition of the Old Testament is admitted to represent the best results of modern sane scholarship, and I think is the best English version of the Bible. Let us compare Bishop Schereschewsky's version with this.

I. *The Transference of Jehovah.*

Former Chinese versions have rightly done this (Del., Bridg. and

Culb.) To differ from these versions in common use for years and from the American Revised Version, I consider a defect. In English King James' translators used LORD for *Adonai*, and distinguished it from the ordinary term by putting it in small capitals. In this Chinese version 主 "lord" is used with no distinction. If 主 be preferred it ought certainly to be put in a heavier faced or larger sized type.

II. *Omissions.*

In the desire to simplify, words have been omitted, e.g., Numb. ix, 15. Here the tabernacle is defined as "The tent of witness." That the two words *mishkan* and *ohel* should be translated by one Chinese word 幕 or 法幕 is perhaps unavoidable, but the expression "tent of witness" (Numb. xvii, 7, 8; xviii, 2, etc.), is an important one, and teaches the important truth that God intended it to be a witness of Himself to the people, and so it became a symbol of our Lord Jesus Christ. It seems to me a serious blemish to omit this expression of the Holy Spirit and use simply the "tabernacle" or "law-tabernacle." I know this version merely follows the Delegates' here, but it is none the less a blemish. In my classes I have dwelt on this point clearly expressed by Bridgman and Culbertson.

III. *Varied Translation.*

In Numb. xiv, 21, 28 we have the identical words *hai ani*, "as I live," translated in one case 我乃永生 and in the other 我指己永生而誓. Of course the meaning is the same, but as the texts come so near together it is a pity the translation should not be the same.

IV. *Proper Names.*

Many unnecessary changes have been introduced in proper names, e.g., in Numb. xvi, Korah and Kohath begin with the same syl-

lable in English and with the same consonant in Hebrew. The older versions used the same character 哥 for both. Here we have 可 substituted in the name of *Korah*. According to Williams the first has the sound k in all dialects, while 可 has not. In Cantonese it is H. *ho*. The whole list of proper names, however, is in confusion, and the efforts of the Conference Committee to produce some order seem to be entirely unavailing. In Scripture proper names, however, I think as few changes as possible should be made in the terms adopted in the older current versions.

V. Transferred Terms.

This version has an unusual number of terms with transferred sounds from the Hebrew, as *shekel*, etc. I think for the sake of clearness they should be written with the 口 at the side to show that they represent sounds merely, e.g., 以 咭, *ephak*, etc. By the way, why the necessity of using three syllables for *shekel*? The new Bible dictionary retains the old word used in the current *Wên-li* versions.

These seem to me to be flaws and blemishes in an otherwise good, smooth version.

R. H. GRAVES.

The Traditive Origin of Religion.

In the *Mission World*, edited by G. Carlyle, M.A., we have a monthly survey of missions at home and abroad of all the churches. It is published by Elliot Stock, London. A series of articles by Rev. James Johnston are printed in recent numbers under the title "The Traditive Origin of Religion." By this is meant the traditional origin of religious ideas and usages. He asks, How does the Chinese conception of God compare with the representations of God in the other old historical nations of the world? There were civilized empires like

the Chinese on the alluvial plains produced by the Euphrates and Tigris. He holds that the Supreme God in China was like God or the gods of Chaldea, but that the Chaldean artists have marred the resemblance by unskilful and unsteady handling. They believe in God as possessed of power, righteousness, wisdom, and greatness. God was to the people of those lands more stern than majestic. Yet there is no doubt from the divine acts as described by Chaldee writers that it is the one true God who is referred to in the ancient records. There was an early introduction of a multiplicity of gods. The attributes of the one God whom they already knew were ascribed to each newly imagined deity. Some great man set up a God for himself or for his city. This new deity became not only a local God, but was supreme over all other divinities. Anu received from his worshippers a wife Anatu. He with the two other persons in the supreme trinity, that is to say, Bel and Hia, soon filled heaven and earth with their progeny.

The work of creation is attributed to Anu. He constructed dwellings for the great gods. The moon he appointed to rule the night. On the seventh day he appointed a holy day and commanded to cease from all work. The "Babylonians" started with good and true ideas. At first they worshipped the *spirit* of objects in nature, but in later days the esoteric view of God was lost and confusion prevailed." The author adds that "the Chinese were more consistent than the Babylonians. They never wavered in the loyalty of their ascription of supreme divinity to one and the same God under his two-fold designation of Tien or Shang-ti. He is always supreme in every part of

*Here the author quotes from Wallis Budge in his *Babylonian Life and History*.

the vast Chinese empire and during the whole course of its history unparalleled for its duration."

Chaos becomes a fair and complete cosmos. This is the teaching of Moses, and George Smith showed that it is also the teaching of the Chaldean schools. There is a garden and a tree of knowledge. Man is made in the image of God, and his fall is recorded in the Chaldean records as in Genesis. All this and much more of religious archaeology from the researches of George Smith, Budge, Sayce, and other students are of very deep interest to the missionary reader.

The comparison Mr. Johnston makes between the Tau-tê-king and Matthew Arnold's doctrine that God is a power without ourselves which makes for righteousness, well deserves attention. Lau-tsi seems to avoid personality and yet he treats "reason" as a personal thing. To escape from theism into atheism is a very hard thing to do. It is the fool who says in his heart there is no God. Both Lau-tsi and Matthew Arnold avoided this folly by ascribing such attributes as justice, omnipotence, and eternity, to the *logos*. The careful reader of the Book of Reason and Virtue will see that reason is the divine wisdom personified. Philosophy cannot safely deny the existence of a creator. Kant says that the world has a beginning, that my thinking self is in its nature simple, that I am a free agent and raised above the compulsion of nature and her laws, and that the world is dependent upon a Supreme Being, from whom the whole receives unity and connection; these are so many foundation stones of morality and religion. This is what philosophy says as interpreted by Kant. As mind governs man so God governs the world, and government includes creation.

Mr. Johnston emphasizes the superiority of the Bible idea of God to

that of the Chaldeans, Egyptians, and Chinese. The holiness of God, His intense hatred of sin, and tender compassion for, and patience with, the sinful, are brought out in the Hebrew writings in a way that is found in no other histories of the same period. Mr. Johnston insists that Moses said little on God being a father because polytheists at that time had gross ideas of male and female gods, and both gods and men, produced by the greatest of the gods, were his children and called them in this sense Father. The effect was a lowering of the conception of God.

The argument runs on all fours with Bishop Warburton's contention that Moses said nothing plainly of a future state because he would avoid all Egyptian ideas. He would not have Israel continue to remember Osiris, Isis and the whole Egyptian hierarchy, as if they, like the Egyptians, were to be judged after death by these false gods.

The living and real worship of God by Israel is compared with the conservative worship of China, which is a fossil and a form.

These numbers of the *Mission World*, December, 1901, to March, 1902, reveal in the articles to which I here refer a freshness and truthful force which compel sympathy and consent. In past years Mr. Johnston was a member of the English Presbyterian Mission at Amoy.

J. EDKINS.

REVIEWS BY A. H. S.

The Cross of Christ in Bolo-Land. By the Rev. John Marvin Dean, formerly an Army Secretary of the Int. Com. of the Y. M. C. A. in the Philippine Islands. F. H. Revell Co. March, 1902. Pp. 233. \$1.00 net.

This is a lightly written journalistic narrative of a journey to the Philippines and of an extended work there in the interests of the Army Y. M. C. A. in 1900. It

gives a good idea of the immense difficulties to be overcome in the prosecution of such undertakings and of the value of the hearty and wide co-operation between laborers of various denominations, which bids fair to differentiate the task of the evangelization of these islands from any other undertaken by the church in any age hitherto. The book gives a kinetoscopic view of the conditions in the islands as they were a year or more ago. Meanwhile the swift march of events will soon make these records mainly interesting in an historical way. There are several colloquialisms and numerous misprints.

The Principles of Jesus applied to some Questions of To-day. By Robert E. Speer. F. H. Revell Co. April, 1902. Pp. 280. \$0.80 Gold, net.

This is one of the now familiar volumes by one who has not failed to make his mark in any line upon which he enters. The key-note of the book may be found in a sentence in the brief Introduction: "Jesus Christ is the revelation of right in life. Whatever He approves, is right; whatever He condemns, is wrong." In fifty-four chapters beginning with Christ's relation to the Father and ending with his relation to the supernatural! Mr. Speer traces the teaching of Jesus by His own words, giving such amplification of their significance as to form a due nexus between them. The book is intended to be used in Bible classes, and is provided with a few questions on each chapter, printed at the close of the volume. It would seem that such a book as this might be used with great profit in our theological seminaries as a familiar conspectus of the data which the Chinese readers of the Bible as a rule do not know how to gather for themselves, and the collection of which it is to be feared they have for the most part very scant facilities. A limited

use of one of the chapters in this way suggests the value of the book as a subsidiary text-book. It might not be amiss to reproduce (not to *translate*, however) the greater part of it in permanent form for use in station-classes, etc. It is hard for us to realize the disabilities under which our Christians suffer for lack of those 'Helps' which have become so familiar to us.

Village Work in India. Pen Pictures from a Missionary's Experience. By Norman Russell, of the Canada Presbyterian Church, Central India. F. H. Revell Co. May, 1902. Pp. 251. \$1.00 Gold, net.

There are already many works on every aspect of Indian life and many more upon the efforts to evangelize the country, but we do not remember any which portrays with more vividness the processes by which the gospel is gradually established as an intellectual, a moral, a social, and a spiritual force than this specimen of "Twentieth Century Methods in Heathendom." Enough of the personality of the actors in the drama presented comes before the reader to enable him to gauge the quality of the work done, which is abundantly justified by its striking results, at the tabulation or exhibition of which, however, there is no attempt. One is inevitably reminded of the resemblances between the "Village Work" here depicted and that in the Chinese empire under conditions so totally different. We wonder how much there is of this definite, stated, repeated itineration in the strictly rural parts of our fields. Perhaps there might well be a great deal more. The use of the lantern, also, is an aid which is differently estimated at different times and by different persons. Probably it should be employed among us on a larger scale and with greater variety. There are interesting glimpses of

the Bhils and graphic sketches of the terrible famine which thrust upon the overburdened missionaries such a vast burden of orphan work which may not improbably contain within itself the seeds for the far more rapid evangelization of the whole Indian peninsula. We may remark in passing that the percentages mentioned in the paragraph at the bottom of page 241 we have, after prolonged study, been obliged to give up as an insoluble riddle. We observe the form 'payed' for *paid* (page 60) and 'pretty chief' (page 173) for *petty*. It is inevitable in a book dealing with such races and languages as those in India that the use of native terms should be freely allowed, but they need not be capriciously and needlessly thrust on the eye everywhere, and for them all there should be a *glossary*, a want not met in this volume. Another great defect is the entire absence of a map, a lack not unlike that of rails on a tramway, though it is of course possible to go bumping on without them. Mr. Russell and his energetic mission are to be congratulated on having such a living story to tell, and in the possession of one who knows how to tell it.

Preaching in the New Age. An Art and an Incarnation. A series of six lectures delivered in the Hartford Theological Seminary upon the "Carew" Foundation in the Spring of 1900. By Albert J. Lyman, D.D. F.H. Revell Co., May, 1902. Pp 147. \$0.75 net.

From the time of the establishment of the "Lyman Beecher Lectureship" at Yale University just thirty years ago, there has been an annual stream of enlightenment upon the theory and art of preaching in all its aspects. The lecturers have been the most eminent men in the pulpits of the United States and Great Britain, and the result is a library of surpassing value and of unique merit. To the untutored

mind it constantly and increasingly seems that by this time the subject has been absolutely exhausted, and that the wise man would be he who should simply say: "Ditto to Mr. Burke." Yet Dr. Lyman (the pastor of the South Congregational Church, Brooklyn, N. Y.) has hit upon a plan to make an entirely new set of themes, new at least in their setting. His method was to send out to students of theology a set of an hundred or so questions, from the replies to which he selected forty-four (the remainder being largely duplicates). These questions expressed with vigor and directness the intellectual and spiritual attitude of the questioners, and it is in responding to the inquiries at once broad and deep that the lecturer has exhibited his skill. There are six lectures, the first of which is Introductory; the second on "Preaching as an Art"; the third "Preaching an Incarnation"; the fourth "The New Age and its Relation to Preaching"; the fifth "The Preacher of To-day before preparing his Sermon"; and the last "The Preacher of To-day before his Congregation." The third lecture has a title of admitted and obvious infelicity, suggesting many ideas quite alien to its spirit, which is, in a word, that in order to produce results the preacher must *be* that which he advocates. This is certainly no new proposition, since it is found in the New Testament *passim* and in many works of rhetoric (especially such as that of Thieremin), but its presentation here is fresh and forcible. This and the fourth lecture are perhaps the most important of the six, and we venture to say that there is scarcely a missionary in this empire who would not be helped and stimulated by the careful contemplation of these thoughts great and deep, old as the truth of God and fresh as the dew of the morning.

It might be well to transfer into Chinese such parts of this volume as are pertinent to the conditions of the Chinese church, for unlike many volumes in the unpausing

issues of the teeming press, this one will bear being rendered into the language and the thought of the Oriental (or perhaps any other) people.

Editorial Comment.

It is with deep sorrow we record the death of Rev. Stephen L. Baldwin, D.D., who died on 28th July in Brooklyn, of typhoid fever. In 1868 he was instrumental in giving the *RECORDER* a fresh start. The year previous it was issued under the name of *THE MISSIONARY RECORDER*, but in 1868, when he assumed full editorship, the name was changed to *THE CHINESE RECORDER AND MISSIONARY JOURNAL*. From 1859 until 1882, when ill-health necessitated his return to the United States, Dr. Baldwin labored in China, part of that time being superintendent of the Foochow Mission. In 1889 he was elected Recording Secretary of the Missionary Society of the Methodist Episcopal Church; his loss, therefore, will be deeply felt both at home and in China.

* * *

AMONG the numerous exchanges which come to the *RECORDER* there is one which we have long specially enjoyed on account of the crisp, interesting and well written editorial notes at the beginning of the magazine. We refer to the *Missionary*, the organ of the Southern Presbyterian Mission, U. S. A. And so it was with double pleasure that we recently had the privilege of welcoming Dr. Rankin, Editorial Secretary of the Southern Presbyterian Mission, who has

arrived in China on a visit to the various stations of that Mission, and came just in time to attend the annual meeting of the Mid-China branch held in Mohkan-shan, September 20th.

* * *

WE are glad to see that the home Boards and societies are beginning more and more to realize the wisdom of frequently sending their secretaries to visit the various mission fields and learn from personal observation and touch just how the work is being carried on and what are the real needs of the field. We believe this comes from the urgent and repeated requests of the missionaries themselves, as they have long seen the need of just such visitation and thought it well worth the expense involved. We trust that such visits, especially when it is of men like Dr. Rankin, may become more and more frequent. We are sure they will not only labor much more intelligently when they return, but they will be able to set the work before the home churches in a manner such as would otherwise have been impossible. Great good to all concerned must come from it.

* * *

CHINA is in a transition period. She wants something, she knows not what, much less does she know how to bring it about. Change she feels to be inevitable.

able, but she wishes it to come slowly and with as little breaking up of the old order of things as possible. As far as Western education is concerned we think we may safely assert the following: (1). It is in demand, but it must not conflict with Confucianism, and must be non-Christian. Teachers with no church connection are, as a rule, preferred. (2). The chief authority must rest in Chinese hands and provision be made for the usual number of sinecures such as usually hang round a Chinese Yamèn. (3). A Chinese department running parallel with the scientific and mathematical department,—certainly not a satisfactory condition. (4). Chinese officials desire a foreign principal in these schools, but wish him to arrange even the studies, not as he thinks best, but as the official's enlightened judgment dictates! Under such conditions it is not difficult to prognosticate that the change will be long in coming, or else that it will be anything but desirable when it does come.

WE have been interested, and perhaps we should say pleased, to see the announcement in the American magazines of the formation of a Yale Mission which is being organized among the students of Yale College, and which proposes to send to China and support a number of missionaries who are to exploit some new field, and all under the direction, for the present at least, of our quondam China missionary, the Rev. Harlan P. Beach. We cannot well conceive how they could have a better leader, and trust the undertaking may meet with abundant success.

We understand that a like enterprise is to be or is being started in Harvard, with a view to sending missionaries to India, and it is hoped that the idea may reach many other colleges and universities. It certainly ought to have a most beneficent reflex influence upon the students of these institutions.

The only reason why we qualified our opening sentence above is that there are already so many societies laboring in China that it would seem at first blush a pity to go on multiplying them, and so indefinitely as this would give promise of. Without a proper leader in each instance it is difficult to see how success could well be hoped for, and we fear it will not always be easy to secure men of the right mold to organize and lead such ventures. We shall watch the new enterprise with the greatest interest.

THE *Christian Intelligencer*, under the efficient editorship of Rev. S. I. Woodbridge and published by the Presbyterian Mission Press, although a new venture, seems to have come to stay, judging by the favor with which it is meeting and the constituency there is back of it. Though under Presbyterian auspices we understand that it is not to be a denominational paper, but will be of such a character as to be as widely acceptable as possible. There is certainly room for such a paper, and it is so far the only religious weekly of the kind in China. It will require some teaching and some patience to get the natives to take and pay for and read a good religious paper, but there is no question as to the desirable good results which will follow.

Missionary News.

Ex "Peking and Tientsin Times."

"We have heard so much of the sluggishness of the War Office in recognising merit that it is a pleasant surprise to know that the Rev. Fred. Brown has had his medal and clasp (Relief of Peking) delivered at his home address. Mr. Brown was with General Gaselee, and has since the campaign been the recipient of many courtesies from that distinguished soldier; we imagine that it is to Sir Alfred's kindly interest that he is the first civilian to get the medal."

Copy of Letter from Prince Ching to Minister Conger re Duty on Books.

"I received yesterday Your Excellency's letter stating that Your Excellency received through the U. S. Consul at Canton a petition from the Canton Missionary Association, which is composed of several nationalities, asking that all Chinese books passing from one part of the empire to another may be exempt from Customs' charges.

Your Excellency also sent me a copy of their petition, most cordially endorsing and approving it, with the remark that the growth, improvement and prosperity of a nation depend largely upon the education and enlightenment of its people, etc. *The tax on books can surely be remitted, and it is only proper to grant at once the exception asked for.*

As in duty bound I send this reply for Your Excellency's information.

With compliments of the season. Cards of Prince Ching and the Ministers of the Board."

Moh-kan-san Summer Resort.

ENLARGEMENT OF CHURCH BUILDING.

At the annual meeting held at Moh-kan-san, August 21st, 1902, a resolution presented by the Church Committee to enlarge the church building was unanimously adopted by the Association. According to the resolution it is proposed to build a transept at the rear of the present building fifty feet by twenty feet, thus increasing the seating capacity by 1,000 square feet. The present seating capacity is 600 square feet. The building will be ceiled, and there will be three porch entrances with accommodation for hats and umbrellas.

The total estimated cost will be one thousand two hundred dollars, which amount the committee is authorized to obtain by special subscriptions. It is hoped that all members and friends of the Association will make a liberal and prompt response, in order that the work, which is urgent, may be started before this season closes.

Moh-kan-san Summer Resort Association Church Committee,

J. L. HENDRY,
J. N. HAYES, *Treasurer.*
JAMES WARE,

August 21st, 1902.

August 30th.—\$735.00 have been subscribed, and the work on the foundation will begin at once.

Missionary Journal.

BIRTHS.

- At Moh-kan-san, August 7th, the wife of Rev. D. WILLARD LYON, International Committee Y. M. C. A., of a daughter (Jean Doolittle).
 At Chen-tu, August 14th, the wife of J. HUTSON, C. I. M., of a son (Archibald Leslie).
 At Chi-nan-fu, August 26th, the wife of Rev. H. G. ROMIG, A. P. M., Chi-ning-chow, of a son (Clifton Alexander).
 At Hwang-hien, August 27th, the wife of Rev. C. W. FRUIT, S. B. C., of a son (Dudley McConnell).
 At Chefoo, September 13th, the wife of Rev. GILBERT REID of a daughter (Jean Reynolds).
 At Wei-hai-wei, September 17th, the wife of J. NORMAN CASE, M.D., of a son.
 At Shanghai, September 27th, the wife of Rev. HARRY BARTON, C. M. S., Shao-hying, of a daughter.

DEATHS.

- At Huai-ching-fu, September 19th, of cholera, Rev. T. C. HOOD, C. P. M.
 At Wu-chow, September 22nd, MAZIE HESS, of Osborne, Ohio, U. S. A., wife of Rev. I. L. Hess, C. and M. A., in her 39th year.
 At Soochow, September 24th, ELIZABETH, only child of Dr. and Mrs. J. B. Fearn, M. E. S. M., aged five years.
 At Shanghai, September 25th, FLORENCE LOVE, infant daughter of Rev. and Mrs. R. A. Parker, M. E. S. M., aged ten months.

MARRIAGES.

- At Portadown, Ireland, July 30th, Rev. ALEXANDER R. CRAWFORD, I. P. M., Kirin, Manchuria, and ANNA MARGARET GRAHAM.
 At Indore, Central India, on the 5th of August, by the Rev. J. T. Taylor, Rev. W. HARVEY GRANT, B.A. C. P. M., Honan, China, to SUSIE McCALLA, M.D., of the C. P. M., Central India.
 At Newchwang, August 23rd, EDWARD McKILLOP YOUNG, M.B.C.M., U.F.C.S. and KATHARINE CONSTANCE SAMPSON, L.R.C.P. and s., of C. M.S., Foochow.
 At Foochow, September 23rd, Rev. HARRY R. CALDWELL, and Miss MARY BELLE COPE, both of M. E. M.

ARRIVALS.

AT SHANGHAI:

- August 2nd, Miss G. GILMAN and Mrs. C. M. JEWELL, M. E. M., Peking (returning).
 August 9th, Rev. EVAN MORGAN, E. B. M., San-yüan (returning).
 September 6th, Rev. A. SYDENSTRICKER, wife and two children, S. P. M.; Rev. W. A. P. MARTIN, D.D., for Wuchang (all returning).
 September 9th, Miss A. E. STEERE, M. E. M. (returning).
 September 22nd, Rev. W. P. SPRAGUE and wife, A. B. C. F. M., Kalgan (returning); Mrs. J. L. WHITING, Miss GRACE NEWTON, Peking, Mrs. E. L. MATTOX and daughter, Hungchow (returning), Rev. H. K. WRIGHT and wife, Ningpo, Misses M. F. HALL and A. M. K. FRANZ, Revs. G. A. ARMSTRONG and T. R. GUY, West Shantung, Miss GRACE CORBETT, East Shantung, Rev. W. W. HICKS and wife, Peking, J. Tod, M.D., Canton (all new), A. P. M.
 September 27th, Rev. W. H. GRANT (returned) and wife, C. P. M.; Miss GRANT, M.D., and Miss SOLLMAN, A. B. M. U., Swatow (new).
 September 29th, Rev. and Mrs. H. M. WOODS and three children, S. P. M. (returning).
 September 30th, Miss PEARSON, W. M. S., Ngan-lu-fu.

AT FOOCHEW:

- September 14th, Rev. GEO. S. MINER, Miss JULIA BONAFIELD, Miss MINNIE WILSON (returning); Miss MARY BELLE COPE, Rev. and Mrs. JOHN GOWDY, all for M. E. M.

DEPARTURES.

FROM SHANGHAI:

- Miss G. SMITH, L. M. S., Peking, for England.
 September 13th, Misses M. I. STEVENSON, M.D., and F. O. WILSON, M. E. M., for U. S. A. via Europe.
 September 25th, Mr. and Mrs. R. J. DAVIDSON and son, F. F. M. A., West China, for England, via Siberia.
 September 29th, Rev. D. B. MORRIS, A. P. M., Hwai-yuen, for U. S. A.

